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The Gift of
James E. Merrill, Esq.
of
Cambridge
(Class of 1842).
Rec. 11 Nov.,
1859.







The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. — *Dan.* iv. 11.

. . . lea
roots there
with a bar
till seven
— *Dan.* iv

ILLUSTRATIONS

OF

PROPHECY;

PARTICULARLY THE

EVENING AND MORNING VISIONS OF DANIEL,

AND THE

APOCALYPTICAL VISIONS OF JOHN.

BY DAVID CAMBELL.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand —Rev. 1: 3.

Here is wisdom. Let him that readeth understand.—Rev 13: 18.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.—Dan. 12: 10.

BOSTON:
PUBLISHED BY THE AUTHOR,
No. 9 Washington st.
For sale by G. W. Light, 1 Cornhill.
1840.

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PREFACE.

In this little work the author has aimed at simple illustration. He has entered a field hitherto neglected with a special intention to awaken in the youthful readers of the Bible an interest in the prophecies, and to aid them in understanding this instructive part of the sacred word. He does not undertake to give a general exposition of prophecy, but directs his attention mainly to the predictions of Daniel and John. In preparing this work he has had recourse to various sources, and used impartially every advantage within his reach.

While the author cheerfully acknowledges his indebtedness to several excellent treatises on the prophecies, he can not resist the im-

pression that they leave the subject unnecessarily obscure. He has labored in some measure to obviate this defect.

I. By pictural representations of the natural emblems used by the prophet in the passages under consideration.

II. By a strict regard to the chronological order of the events that fulfil these predictions.

This, some writers have disregarded in their remarks on the visions of Daniel.

III. By due regard to locality. To aid the reader, an atlas, prepared to accompany this work, presents the general outlines of the countries which are the theatre of predicted events.

The author does not come forward with a new theory; still, by giving to the eye the symbols from nature employed by the inspired writers, by adhering to the *order of time*, to the location of events predicted, and by some well marked distinctions hitherto overlooked, he hopes to render the study of the prophecies more interesting and successful. Of these peculiarities of this work, discerning readers will form a due estimate.

Should these illustrations and appendix subverse the great end of advancing the study and knowledge of the prophecies, the author may be encouraged, when more at leisure, to enlarge and improve the work.

INTRODUCTORY REMARKS.

The prophecies are a rich and copious fund of instruction, and though veiled in emblematic drapery, it is not inaccessible to any who duly use the means of gaining it. Still the most attentive do not gain it at a glance. The discoveries in it come, like the views in the various scenery of a fine engraving, one after another to the close observer, while they escape his notice in a cursory look. Nor is it beyond the power of most persons to gain a delightful acquaintance with this part of the living word, if it is duly sought.

An apostle affirms that "all scripture" is "profitable." But to be profitable, it must be understood, and to be understood, it must be studied. The reader is invited to consider some reasons for studying the prophecies.

It is not that he may know the future, for many of the prophecies are so given as not to be fully understood till near the time of heir fulfilment, but for other reasons.

I. This study enlarges and elevates the mind. It does this, in leading to an intimate acquaintance with the geography of those countres which are the theatres of events predicted, and with history which shows us, as a telescope the distant scenery, the events which fulfil the predictions.

Thus the mind is led to view a portion of the works and providential goverment not only, but also the truth,and power, and paternal kindness of the supreme Ruler. Surely the mind thus employed will be expanded and ennobled.

II. This study will guard one against those errors that arise from a misapplication of the prophecies.

An apostle said the 'unlearned wrest the scriptures.' They do so now,and the unlearned in the prophecies may be drawn into the wild and unscriptural notion that the resurrection will take place in 1843. But a better knowledge of the prophecies will preserve one from such errors since they show that previous to that event the Jews are to be restored,

"grafted into the good olive tree" and the nations of the world enlightened and blessed with the gospel. The world thus far, has not been rescued from the dominion of the malign usurper. "It still lieth in wickedness." Hitherto the great part of the human family have passed through life without even hearing of the Savior. But the Bible teaches that Jesus, the rightful Lord, having conquered the usurper, though "strong" and armed, is to be known and honored as King by all nations, and that on earth, "where sin has abounded grace will much more abound" in the triumph of the Prince of Life over the combined powers of hell.

So teaches the Bible, and whoever understands the prophecies respecting these events will not be misled by a theory that excludes these glorious results of divine power and love.

III. The right understanding of prophecy tends to confirm our belief of the Bible, and supply us with weapons against its assailants.

In the prophecies are very many events foretold with striking minuteness and accuracy. These events are usually such as no human foresight could discern; many of them would appear to the keenest eye highly improbable. Now the evidence that the writer of these predictions was guided by the divine mind is in proportion to the improba-



The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. — *Dan.* iv. 11.

. . . leave the stump of the roots thereof in the earth, even with a band of iron and brass, till seven times pass over him. — *Dan.* iv. 16—23, 25—32.

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2. An impression that the prophecies were destined for those only to whom they were first addressed, and were shortly fulfiled in the events of their day.

Those who take this view overlook the grand and all-important feature of the prophecies, i. e. their having a primary or typical fulfilment near the time they were given, but their chief and ultimate completion at a subsequent period. It is worthy of remark that a continuous series of events occurring from the remote ages to the closing scenes of our world, is given in the prophecies. By the aid of history, the reader can see the fulfilment of such predictions in events so clearly marked as to exclude all doubt. Who can suppose that a time so marked with mighty changes, as the present, and so distinguished by an unprecedented activity of the mental and moral powers of man, has not been equally marked in the predictions relating to this time? Let Christians "discern the signs of the times," and behold the word of the Lord spoken of these days, and a blessed influence will be felt over the church. Their hearts "will be cheered to arise and build," seeing the time to favor Zion has come. It will be to them as the discovery of the promised restoration of the Jews from Babylon was to the captive Daniel.

3. Another reason is the influence of erratic men in applying the prophecies.

When men of lively imagination, but of too little general knowledge to hold their intellect in equilibrio, become strongly interested in the prophecies, they come forward with theories so extravagant as to awaken, in many, prejudice and disgust. Excited by their wild fancy they suppose most of the prophecies are fulfiled in the events of their own day. Under the stimulating influence of such views, they acquire a morbid sensitiveness in respect to every thing that affects their peculiar notions, and a proportionate insensibility to great truths which have no direct relation to their theory. They are full of ardor, and give to some views an importance so undue, as to destroy the beautiful symmetry of the system of revealed truth. The influence of these men on some may awaken investigation, but on most it is the reverse, exciting in them a feeling of uncertainty as to the meaning of these parts of the Divine Word, and leading them to neglect what they view as having no ascertainable meaning.

A state of the public mind thus induced, opens the way for the successful introduction of the visionary theories that have recently been in circulation. But let Christians be

well instructed, and such theories if broac
would soon be like a plant without water

A clear and full understanding of these
structive portions of the Bible, and a cer
view of the events exactly completing th
would awaken a lively interest in the Ch
tian world. It would be like frequent c
munications from the Head of the Chu
Its influence upon the state of believers wo
be as the showers of spring upon the verd
earth. Nor would it fail to influence
considerate skeptic. No doubt many, by
evidence of the divine origin of the Bi
seen in the fulfilment of prophecy, would
convinced of its truth, and seek the Sa
whom it reveals. To exhibit the influe
of such facts already operating, take the c
of the Jews previous to the captivity in Ba
lon. They were strongly inclined to id
atry, from which the most marvellous visi
manifestations of divine power did not restr
them. To cure them of this sin, God s
them into Babylon, among vile idolators, a
said, by the prophet Ezekiel, (xxxvi. 2
"From all your idols will I cleanse you
Such was the prediction. Has it been fulfi
ed? From that period onward the Jew
with but few individual exceptions, have ne
er been idolators. As a people, and almo

to a man as individuals, they have shrunk from idolatry as from the plague. Corrupt and wicked as they have at times been, yet, when that corruption has been deepest and that wickedness most abominable, sooner than bow down to idol gods, they have met persecution and death in their worst forms.* From the day of their restoration from Babylon to this, they have resisted almost to a man, and with the constancy and inflexibility of martys, every attempt to win or to drive them into idolatry.

* When Ptolemy Philopater, a cruel and revengeful tyrant, had command of Egypt, having visited Jerusalem, and being denied an entrance into the temple, he was so enraged at the Jews that he at once degraded great numbers of them at Alexandria to the condition of slaves. The only condition on which this mark of degradation and slavery by a hot iron could be avoided, was to offer sacrifice to his gods.—Out of many thousands, only three hundred yielded. These were at once excommunicated by their brethren. Upon which Philopater was so enraged that he purposed to ruin the whole nation, beginning with those of Alexandria. He ordered them to be brought into the hippodome, an immense place without the city where the people assembled to witness the public games, and commanded that 500 elephants should be let loose upon them. The first day, in consequense of a previous debauch, the king, who was to be present, overslept himself, and they were not let loose. The second day a similar disappointment occurred. On the third day the king came, the elephants were let loose upon the defenceless Jews, but by a wonderful providence, they turned upon the spectators and soldiers and killed great numbers of them. This with other circumstances induced the tyrant to abandon his purpose and the Jews were saved.

So, at other times, have they with wonder
ful firmness, withstood the cruel measure
to coerce them into the very sin to whicl
they had before their captivity been s
addicted. The change, thus wrought i
them according to prophecy, is truly aston
ishing. Even the skeptic Gibbon declare
his inability to account for it, and says it i
"in contradiction to every known principl
of the human mind."*

* This inflexible perseverance, which appeared so odious o
so ridiculous to the ancient world, assumes a more awfu
character, since Providence has deigned to reveal to us th
mysterious history of the chosen people. But the devout an
even scrupulous attachment to the Mosaic religion, so con
spicuous among the Jews who lived under the second temple
becomes still more surprising if it is compared with the stub
born incredulity of their forefathers. When the law give
in thunder from mount Sinai; when the tides of the ocean
and the course of the planets were suspended for the conve
nience of the Israelites; and when temporal rewards an
punishments were the immediate consequences of their piet
or disobedience, they perpetually relapsed into rebellio
against the visible majesty of their Divine King, placed th
idols of the nations in the sanctuary of Jehovah, and imitate
every fantastic ceremony that was practised in the tents o
the Arabs, or in the cities of Phœnicia. As the protectio
of Heaven was deservedly withdrawn from the ungratefu
race, their faith acquired a proportionable degree of vigo
and purity. The contemporaries of Moses and Joshua ha
beheld with careless indifferance the most amazing miracles
Under the pressure of every calamity, the belief of those mir
acles has preserved the Jews of a later period from the uni
versal contagion of idolatry; and in contradiction to ever
known principle of the human mind, that singular peopl
seems to have yielded a stronger and more ready assent to th

4. The want of plain, familiar illustration. Many can unite with the author in bearing witness to the difficulty felt by the young reader of the prophecies given in symbolic language. All is strange, confused, and perplexing; and no effort, that he can make, will give him any satisfactory view. As he reads the sacred word, he finds the solemn direction, "let him that readeth understand," but he responds, "how can I understand except some one guide me?" There have been several large and valuable works written on this subject, but they are not at hand, or require too much time for this class of readers. Besides, they do not give the occular representations so much needed by beginners in this interesting field of research. To supply what no author has before attempted, is the aim in this little work.

The reader, who wishes to pursue his investigations extensively on this subject, may find much to interest him in the works of Bishop Newton, Sir Isaac Newton, Prideaux, (Connections) Keith, Faber and Smith, (Key to Revelations.)

In the studies of children and youth in the Sabbath School, the prophetic parts of the

traditions of their remote ancestors, than to the evidence of their own senses. *Gibbon's Rome, page* 251.

Bible ought not to be neglected. Wit
asistance from the teacher, the pupils m
a proper attention to them, be shielded a
the insidious attacks of infidels, and p
ved from being "led away by the error
wicked." Although the note below co
some of those sly and insidious attacks
infidel upon the christian faith and the c
of Christ's kingdom, yet it contains one
merited rebuke upon the doubtful and ir
fect faith of modern ages.*

From the prophecies, as well as from
indications in the rapid advances of soc

* When the promise of eternal happiness was prop
mankind, on condition of adopting the faith, and of
ing the precepts of the gospel, it is no wonder that so
tageous an offer should have been accepted by great n
of every religion, of every rank, and of every province
Roman empire. The ancient Christians were animate
contempt for their present existence, and by a just con
of immortality, of which the doubtful and imperfect t
modern ages cannot give us any adequate notion.
primitive church, the influence of truth was very pow
strengthened by an opinion, which, however it may d
respect for its usefulness and antiquity, has not been
agreeable to experience. It was universally believed
the end of the world and the kingdom of heaven, w
hand. The near approach of this wonderful event hac
predicted by the apostles; the tradition of it was pre
by their earliest disciples, and those who understood in
literal sense the discourses of Christ himself, were obli
expect the second and glorious coming of the Son of M
the clouds, before that generation was totally extingu
which had beheld his humble condition upon earth, and
might still be witness of the calamities of the Jews
Vespasian or Hadrian. *Gibbon's Rome, page* 261, 262

we have reason to suppose that we are approaching times of very peculiar interest. A good acquaintance with these parts of Scripture will be one preparative for acting well our part.

The prophet Daniel says, "Blessed is he that waiteth and cometh to the 1335 days." Another says "Blessed are they that keep those things which are written." This requires a knowledge gained only by study, and other proper means.

Blessed is he that hath part in the first resurrection, because the world will then be under the administration of the Prince of Peace, and all the systems of despotic oppression and debasing wickedness "will be carried away as the chaff of the summer threshing floors," by the wind. Then, and not till then, will the follower of Christ know the full import of such "blessed" promises.

Should this work appear to any one too abundant in repetitions, the author would suggest that he is aware of using them freely; nor did he wish to depart from the wise course of instruction adopted by Him who gives "line upon line," and "line upon line." He has deliberately followed the course of the Prophet who, like a painter, goes over the ground, several times, first drawing the outlines, after-

wards filling up and completing the repre
tation at every succeeding stroke, until you
the exact picture. The prophets have u
many, but not 'vain' repetitions. In th
illustrations the writer has aimed to fol
them and learn their meaning, not to cor
their style. In doing this, repetition is u
voidable, yet useful. The attempt to avoi
or rather failing to notice this peculiarity
the writings of Daniel and John, has ten
not a little to involve them in the obscu
so long attending them.

A case of this is found in Daniel, who
giving the prophecies of the morning a
evening visions, goes over the ground f
times, in as many chapters, with only a sli
variation as to their commencement and t
mination. The attempt to go through t
part of his book and avoid repetition, wo
cause utter confusion. The same rema
will apply to a part of the Apocalypse, w
still greater force, though the distinctio
here are more generally recognized. Such
the nature of the subject that some repetiti
renders it more lucid. By first drawing t
great outlines, and then filling up the pictu
the reader is by degrees led into the views
the subject which its complexity would hard
allow in any other course. So that any a

rangement of passages out of the order adopted by the prophet, repetitious as it is, would be a decided disadvantage.

When this work was planned, the author designed to reply to several objections urged by some modern theorists against the cheering Bible doctrine of a Millennium, and to insert a series of articles respecting the state of the church and the world during this period. But the limits of this work forbid their insertion. They will be reserved for a future edition. In the meantime, as some may wish to know the topics of these articles, they are here given.

I. The complete and universal restoration of man's physical powers from their depravation consequent to transgression.

II. The firm health and longevity of man, resulting from a knowledge of his physical frame and the causes that affect it; and from such powers of self-control as will restrain from those violations of physical laws from which most diseases originate.

III. The improvement of intellect, resulting from the perfect health of the body and the due subjugation of all its appetites.

IV. The blessed state of society when the physical and moral renovation of man prepares his body to be the "temple" of the Holy Spirit.

V. The influence of Christ's administrati
as adapted to the state of the Church, wh
the purifying tendency of opposition a
persecution shall cease.

VI. The state of the earth as to temperat
and other changes, in this period, desira
to man, probable from the laws of matt
and from anology.

VII. The vast increase of facilities for int
course resulting from human industry un
the direction of Science, and rendering n
10,000 miles asunder as near neighbors.

VIII. The great change that will be wrou
to realize the apostle's declaration "All sh
know the Lord, from the least to the gre
est." This has never yet been the fa
It will be.

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OR A DIRECTION TO THOSE DIVISIONS OF THE APOCALYPSE,

BY SEALS, TRUMPETS, AND VIALS.

In giving the chronology of the several parts of the Apoc
divided into seals, trumpets, and vials, the author does n
to be always perfectly correct. He has aimed to be imp
would gladly be corrected in any mistake which may occ
The chronology of the Apocalyptic visions of John, are
cases so easily determined as the evening and morni
of Daniel. With the great outlines, however, there is
of mistake.



FIRST. This first volume or division of the Apocalyptic book, extends from A. D. about 70, to 100, page 290.



SECOND.—Or second volume, extends from A. D. 100, to 138, 293.



THIRD.—From A. D. 138, to 193, 294.



FOURTH, embraces a period from 193, to 270, 296



FIFTH. from A. D. 270 to 304, 298



SIXTH a period from 304 to 350, 300



SEVENTH, extends from A. D. 350, to the end of the world, 312.



THE FIRST TRUMPET period, from A. D. 380, to 410,



SECOND TRUMPET period, from 450,

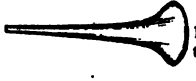


THIRD TRUMPET period, from 500,



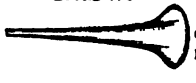
FOURTH TRUMPET period, from 566,

FIRST WO



FIFTH TRUMPET period. from 1281. The wo of this trumpet, fr to 702,

SECOND WO



SIXTH TRUMPET period, from 128 downfall of popery. The wo of th pet, from 1281 to 1672,

THIRD WO



SEVENTH TRUMPET period, from th fall of popery, to the end of the wor wo of this trumpet, from the first the completion of the harvest and of the wicked,



FIRST was poured upon the Roman earth, and exposed the ulcerous character of the papal church in the days of Leo X. and Martin Luther.—Section XIX: page 386



SECOND was poured upon the Roman Sea during the troublesome times subsequent to the Reformation, 387



THIRD was poured upon the tributary streams of the Roman Sea in the devastating wars of the 17th century, 388



FOURTH was poured upon the sun, or kingl authority which scorched the people of Europe a with fire, during the early part of the 18th century, 389



FIFTH was poured upon the seat of the Romish church, and produced terror and darkness in hecouncils during and subsequent to the French Revolution, 390



SIXTH was poured upon the proud Ottoman, and is now rapidly drying up his Euphratean power, which will soon result in the overthrow of Mohamedanism, 391



SEVENTH, or last plague, is to be poured into the air, not local, but all pervading, resulting in the overthrow of the western Anti-Christ, 39

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Five heads of the beast fallen, one is, the other not yet,

ILLUSTRATIONS.

SECTION I.

BABYLON.

Ancient Babylon is the great depot, or starting point of a twofold series of events, important in their bearing on the destiny of man. First, the captivity of the Jews in Babylon, the very first link of an unbroken chain of predicted events which runs through the history of the church in all subsequent periods, to her complete emancipation from all earthly encumbrances, and the consummation of her glorious union to Christ, to whom she has so long been betrothed. (Rev. xix: 7, 8.)

The other series of events, predicted, pertain to a power antagonist to Christ and his intended bride, aiming to prevent the union if possible by seduction, if not, perse-

cution unto death. This chain, unbrol connects the government of ancient Bi lon, with the power that will be defeate the last "battle of the great day of God mighty." From the last link in these man governments, arose a peculiar s tem called "*mystery*, Babylon the *great*, mother of harlots," by whom the nomi church was seduced from Christ, and into "fornication with the kings of earth."

If Babylon is a starting point for su great events, it is important to trace its l tory as far back as possible.

In Daniel, 1 : 2, Babylon is said to be s uated "in the land of Shinar." Any ty or analogy, which may be found to exte this great chain of providential events ba as well as forward, is important to the su ject in hand. Whether this was the sam plain in the land of Shinar," (Gen. x : 1 9,) on which were built the great city an tower of Babel, may not at this distant d be certainly known. Yet the coinciden in name and location render it probabl Historians also suppose from all the facts the case, that the tower of Belus in Babylo was the remains of the tower of Babel. A any rate, Babel with all its attending ci

SECTION XVIII.

THE HARVEST OF THE WICKED. The sharp sickle thrust in to reap the earth, 378—The wine press trodden; a sea of blood, 381. 375—381

SECTION XIX.

SEVEN LAST PLAGUES. Sea of glass and fire—seven vials, 385—The first poured on the earth, and a sore fell on men—The second; the sea became blood, 387—The third; the rivers became blood—The fourth poured on the sun; men scorched—The fifth, poured on the seat of the beast—The sixth, on the river Euphrates, which was dried up, 392—Three unclean spirits gather the nations to battle—Mystery, 396. 382—396

SECTION XX.

THE WOMAN ON THE SCARLET COLORED BEAST. The angel instructs John as to the beast of seven heads and ten horns—Seven heads explained, 399—One not yet—Its short duration and utter ruin, —MARRIAGE OF THE LAMB, after the due preparation of the bride, 402—Satan bound a thousand years, 408—The first resurrection—Short season of apostacy—Gog and Magog, 409—Resurrection and final judgment of the wicked, 410.

tne numerous canals that intersected tl country from one river to the other, wat was distributed over the fields by manual l bor and by hydraulic machines, giving rise that warm climate, and rich, exhaustless so to an exuberance of produce without known parallel, over so extensive a regi either in ancient or modern times.

BOOK OF DANIEL.

The first chapter of Daniel is historica giving a brief account of his capture at Jeru salem by the king of Babylon, 607 years be fore Christ, thus furnishing the first date c that noted captivity of the Jews which last ed 70 years. Daniel was about 20 years ol at this time. The second chapter contain the prophetical interpretation of Nebuchad nezzar's dream. The four succeeding chap ters are historical, written with a spirit an animation highly interesting, enriched wit the most exalted sentiments of piety and the finest attestations to the faithfulness of God, to protect and bless those who put thei trust in him. The six first chapters, are therefore mostly historical, down to the time that Daniel was cast into the Lion's den, just 70 years from the commencement of hi story. The last six chapters being entirely

prophetical, is that portion of the book of Daniel, with which the object of this work is concerned, including, however, that portion of the second chapter interpreting the visionary image of the king of Babylon. The prophecy is written part in Hebrew, and part in Chaldee.

IMAGE OF NEBUCHADNEZZAR.

The interpretation of this dream was given 603 years before Christ, while Daniel was yet a youth, having been in Babylon but three years, being about 67 years before he was cast into the Lion's den.

This image made a magnificent appearance before the mind and imagination of a heathen prince, while to Daniel, the same events are afterwards represented under the appearance of fierce and devouring wild beasts. And, indeed, the monarchies, denoted by these emblems, were the great supporters of idolatry, tyranny, and persecution in the world, down to the destruction of the "man of sin," by the "stone cut out without hands," and the perfect establishment of Christ's kingdom which will "fill the whole earth;"—superceding all other kingdoms.


Baby
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lonian
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Persian
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Medes'and
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Gre
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CHAP. II, 31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold.

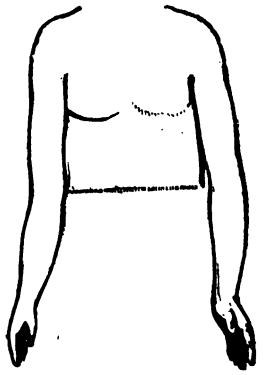
Thou, O king, art a king of kings. Thou art this head of gold.



The whole Chaldean monarchy, including a succession of kings, is denoted by this head of gold, but as Nebuchadnezzar was then reigning, and being the most prominent king of the succession, it was proper to call him "this head of gold." "The *head*" of

the image, (verse 32,) being the emblem this monarchy, seems only to denote its p ority in order of time, for the term of its co tinuance was far shorter than that of any the others.

39 And after thee shall arise another kingdom it rior to thee, and another third kingdom of brass, wh shall bear rule over all the earth.

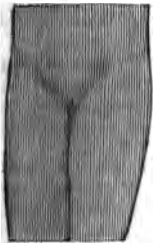


And after thee shall arise another kingdom inferior to thee.

Here we have the direct intimation, tha a succession of princes of the same nation and not individual monarchs, are meant by "kings" in the general language of proph ecy. In this verse it is called another *king dom.* This other kingdom, which was to succeed the Chaldean monarchy, was the

united power of the Medes and Persians, and we may date its establishment in power, about the year 538 before Christ, at the taking of Babylon. This monarchy was in some respects inferior to the first, as silver is inferior to gold; (verse 32,) not indeed inferior in strength or durability, for such was not the fact; but for a time it was inferior in wealth and splendor. This would be of more importance in the mind of Nebuchadnezzar, than in the estimation of Daniel.

And another third kingdom of brass, which shall bear rule over all the earth.



The third kingdom, represented by the belly and thighs of the image formed of brass, (verse 38) was the united Macedonian and Grecian, which succeeded the Persian empire about 330 years before Christ. This was established by the conquests of Alexander, and continued under his successor. He as an individual, and the

division of his empire into four mo
will be particularly described in a su
prophecy.



40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixe miry clay.

42 And as the toes of the feet were part o part of clay, so the kingdom shall be partly s partly broken.

43 And whereas thou sawest iron mixed clay, they shall mingle themselves with th men; but they shall not cleave one to anothe iron is not mixed with clay.

These verses describe the Roman which succeeded the Greek and M ian, about the time of the Cæsar and Augustus, perhaps we may reck 30 years before the christian era. tus Cæsar, was emperor of Rome at of Christ's birth, and Tiberias Cæs time of his crucifixion. It was st

iron; and "break in pieces and subdued all things." The Romans in the former part of their prosperity, were remarkable for valor, hardiness, frugality, and poverty, of which iron is a proper emblem. The two consuls by which they were long governed, and the eastern and western empires, into which their dominions were ultimately divided, may be denoted by the two legs and feet on which the image stood; and the ten toes into which the feet are divided, represented the ten kingdoms into which the whole empire was afterwards divided. But these things will be more fully illustrated in a subsequent part of the book, where the same empire is represented as a beast with seven heads and ten horns.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

Here we have the assurance that Christ's

government will supercede all human g
ernments, establishing that kingdom wh
is righteousness, peace, and joy in the H
Ghost. This part of the prophecy rema
to be fulfilled; so that we have in t
dream a most extraordinary prophetical
stract of the most signal events, which w
to take place through all succeeding ag
down to the millenial reign of the sain
Men in future ages will rejoice with ast
ishment and awe, as they witness this sto
"cut out without hands," destroying the
mains of this image; and becoming univ
sally triumphant! The interpretation of t
dream is a perfect outline, commencing
ending with Daniel's evening vision wh
follows. (chap. 7) It is one of the par
lel lines or tracts of that vision

SECTION II.

IE EVENING VISION OF DANIEL.

el having concluded in the preceding
ɔters, all the historical records which
lirected to transmit to posterity, com-
in this chapter his own prophetical

His first or evening vision contains
ıtance, the same prophetical intima-
with Nebuchadnezzar's dream, but
lifferent allusions, and with many ad-
circumstances. This took place 48
fter Nebuchadnezzar's dream, 555
efore Christ, and 18 years before Dan-
cast into the lion's den.

VII. In the first year of Belshazzar king of
Daniel had a dream and visions of his head
bed: then he wrote the dream, and told the
he matters.
ıel spake and said, I saw in my vision by night,
ld, the four winds of the heaven strove upon
sea.
four great beasts came up from the sea, di-
: from another.

"The great sea" agitated, is a fit emble and is often used in the scriptures to den the earth and its inhabitants, as thrown i perpetual convulsions by ambitious princ who amid the confusion and wild upro usurp dominion. "The wicked are like t troubled sea whose waters cannot res The "four beasts" signify the same as t four parts of Nebuchadnezzar's imag What was to his carnal mind splendid e pires, represented by a magnificent imag was to the pious mind of Daniel, odious a destructive governments, aptly denoted wild devouring beasts.

4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.



The Babylonian empire which rose out the tumultuous sea of Assyria, Chaldea, an other eastern nations, arrived at its zenith c glory under Nebuchadnezzar, (B. C. 603, and now declining under Belshazzar's ad ministration, (B. C. 555,) was intended b

ast. The "lion," was an emblem of
ıadnezzar's courage, and success, in
ıg dominion over his neighbors.
eagle's wings" denote the rapidity,
or, with which he prosecuted his vic-
After the death of Nebuchadnez-
ıe wings thereof were plucked."

d till the wings thereof were
and it was lifted up from the
l made stand upon the feet
, and a man's heart was
t.



Chaldeans made no more conquests,
of the subjected nations revolted, the
and Persians soon began to straiten
ll at length Babylon was besieged, and
(Dan. v: 30,) and this monarchy ter-
l. No longer was this beast rapid in
st, as an eagle, or courageous and
, as a lion. The remaining kings,
ebuchadnezzar, were cautious, and
of facing the Persian "bear" like a

"lion," was timid as "a man," Belshazza shut himself up in Babylon, not daring meet Cyrus in open field, and the sign manner in which that city was taken, is r lated in history, some account of which given in Dan. chap. 5, already referred t



5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

After the lion had his wings pluckec and became timid as "a man," "anothe beast like to a bear," was more than a matc for him. Such is the rise and fall of em pires. The second beast, represented th Medes, and Persians—a bear, appears next o the bloody stage of human strife and ambi ion. The "bear," also arose, out of th "troubled sea" of agitated nations, "whos waters cast up mire and dirt." The bea is less noble and courageous, but more vora cious and savage, than a lion. This beas "raised up itself on one side." This may de note the manner, in which the Medes an Persians extended their conquests almos wholly to the west of their own countrie

It had also "three ribs between its teeth," which is interpreted of the three kingdoms of Babylon, Lydia and Egypt, which the Persians conquered, and grievously oppressed. The cruelty of the Persian kings, according to history is almost without a parallel, and this, is denoted by the prophetic indication, "arise, devour much flesh." In their conquests of the world, they found nothing to impede their bloody course, until the sun of their empire past its meridian, and finally set amid the countries of Thrace, Macedonia, Greece, and other European nations. These, in their turn, were preparing to compete with the oriental nations, for universal dominion. History, gives astonishing accounts, of the immense armies which Xerxes the Great marched into Greece, some five or six millions. His army was repulsed by the Greeks. Millions of his own wretched subjects perished in this signal defeat. The Persian beast, it may be truly said, "devoured much flesh."

6 After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.



This extraordinary leopard, was the e
blem of the Greek and Macedonian empi
which became one of the most renowned
the world. It was erected, by Alexand
the Great, on the ruins of the Persa
monarchy. The rapid marching of t
mighty conqueror, could not be fully repr
sented by the leopard, without giving to
"four wings of a fowl." After Alexand
had conquered the world, and died, at Bab
lon, (B. C. 323,) his empire was divide
into four, Egypt, Syria, Macedonia an
Thrace. These divisions were denoted b
the four heads of the leopard, which will b
considered more fully when we come to Dan
iel's morning vision, where this empire is de
noted by the he-goat, with first one and the
four horns, with its appropriate little horn
while the fourth beast which is next to b
considered, receives a similar modification
by Daniel's description, and several signifi
cant alterations in the Apocalypse. Here
as will be seen by the illustration on the op-
posite page, he has feet adapted to "stamp
the residue." While representing Pagan
Rome he has a tail, for casting down the
stars, &c. (Rev. xii : 4.) When the empire be-
comes nominally christian, its character par-
takes of the peculiarities of the three empires
we have just been considering. (Rev. xiii : 2.)

7 And after this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.



This fourth and most terrible beast, denotes the Roman empire, the commencement of which may be dated, before Christ, about 30. This beast accords with the legs, feet, and toes, of Nebuchadnezzar's image. (chap. ii: 40–43.) This empire far exceeded, in power, fierceness, and destructive rage, all that had gone before it, as well as in extent, and long duration of its dominion, and no animal is found, so terrible, and furious

as to lend it a suitable name. This fourt empire was governed in another manne and by other maxims, than any of the pr ceding, and in process of time, it was d vided into ten kingdoms.

These divisions will be enumerated, ar illustrated, when we come to John's descri tion of the same power, with its differe modifications. (See Rev. xii: 3.) " great red dragon with seven heads and te horns, and seven crowns upon his heads. (Also Rev. xiii: 1.) A beast rises out the sea, having seven heads and ten horn and upon his horns, ten crowns, and upo his heads the name of blasphemy." As th is the most important empire of the four, i its connection with the history of the Churc and has so direct a bearing upon the unfu filled portions of prophecy, it will be we for the reader to recur frequently to histo ical facts.* The note in the margin wi serve for comparison and reference as w proceed.

* "The historian Machiaval, little thinking what h was doing, reckons up the ten primary kingdoms s follows. 1. The Ostrogoths in Mesia. 2. The Vis goths in Pannonia. 3. The Sueves and Alans in Ga goine and Spain. 4. The Vandals in Africa. 5. Th Franks in France. 6. The Burgundians in Burgund

8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.



This "little horn," points out the power of the church and bishop of Rome, which, from small beginnings long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them.

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7. The Herulia and Turingia in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary; and 10. the Lombards at first upon the Danube, afterwards in Italy. The same catalogue is exhibited by

9 I beheld till the thrones were cast down, an
Ancient of days did sit, whose garment was wh
snow, and the hair of his head like the pure wool
throne was like the fiery flame, and his wheels as
ing fire.

10 A fiery stream issued and came forth from b
him; thousands ministered unto him, and ten thou
times ten thousand stood before him; the judgment
set, and the books were opened.

11 I beheld then because of the voice of the
words which the horn spake; I beheld even til
beast was slain, and his body destroyed, and giv
the burning flame.

12 As concerning the rest of the beasts, they had
dominion taken away; yet their lives were prolo
for a season and time.

13 I saw in the night visions, and behold, one
the Son of man came with the clouds of heaven,
came to the Ancient of days, and they brought him
before him.

14 And there was given him dominion, and g
and a kingdom, that all people, nations and langu
should serve him; his dominion is an everlastin
minion, which shall not pass away, and his kin
that which shall not be destroyed.

These verses require no comment. reader may at a glance perceive their port. Thus we have twice commenced

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that excellent chronologer Bp. Lloyd, who adds the
when these ten kingdoms arose. 1. The Huns
A. D. 356. 2. The Ostrogoths, 377. 3. The Visi
378. 4. The Franks, 407. 5. The Vandals,
6. The Sueves and Alans. 407. 7. The Burgun
407. 8. The Heruli and Rugii, 476. 9. The Sa
476. 10. Longobards in the north of Germany,

period six hundred years before Christ, and conducted by the spirit of prophecy, have travelled down by a continuous chain of providential events to the end of time. The same guide will conduct us over important portions of the same ground, with certain variations and additions, several times more. As yet, we have only traced in period marks, the general outlines, but in every subsequent retracing, the lines so brighten as to enkindle in our souls the flame of devout adoration, as we behold, in the detail of past and future events, the development of Messi-

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in Hungary, 526. These then upon the concurring testumony of an historian and a chronicler, are "the ten kingdoms," into which the Roman empire was originally divided; and consequently they are the first "ten horns." of which we are in quest."—FABER, vol. pp. 170, 171.—The western empire, was at first divided into ten kingdoms; as the regions conquered by Alexander the Great, were into four; and whatever alterations took place in subsequent ages; the one still continued, in the language of prophecy, the ten horns of the fourth beast, and the other, the four heads of the third beast. The western empire was broken into ten kingdoms; this therefore must be exclusively intended: and St. John, before he enters on the state of the church in the west, during the reign of the ten-horned beast and the two horned beast, gives an account of the eastern empire, and the subversion of it, by the Saracens and Turks, in a distinct chapter. (Notes, Rev. 9: 11—13.) It is, however, certain, that the Roman

ah's providential and mediatorial reign
Here let the reader pause a moment an
sympathize with Daniel in his grief of spir
as he seeks to know more of the terrib
calamities, which, he apprehended, wer
coming on the Jewish and Christian church
es through the agency of this last, and name
less beast. "I saw in the night vision" &c
13th verse. Here let the reader take notic
what Daniel saw at the close of his "nigh
vision,"—he saw nothing of the kind in hi
morning vision, for that terminated simpl
with the destruction of the Ottoman power
or "little horn," from one of the four divis
ions of the goat or Grecian empire, and th
restoration of the Jews. (See chap. viii: 25

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empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer yet they were still known by the name of ten kingdom of the western empire, which suffices for our genera purpose. For, though the Romans subdued those coun tries in the east, which had successively belonged to th Chaldeans, the Persians, and the Macedonians; yet thes empire (or the body, head, and horns of the beast,) wa in the west. 'All the four beasts are still alive, thoug the dominion of the three first be taken away. Th nations of Chaldea and Assyria are still the first beast Those of Medeia and Persia are still the second beast Those of Macedonia, Greece, Thrace, Asia Minor, Sy ia, and Egypt are still the third; and those of Europe on this side Greece, are still the fourth.'—Sir Isaa Newton.

describes the general Judgment, and
ndant scenes, which he saw in his
ision. (See chap. xii.)

aniel was grieved in my spirit in the midst of
and the visions of my head troubled me.
me near unto one of them that stood by, and
n the truth of all this. So he told me, and
know the interpretation of the things.
se great beasts, which are four, are four
ich shall arise out of the earth.
the saints of the Most High shall take the
and possess the kingdom forever, even for
ever.
n I would know the truth of the fourth beast,
s diverse from all the others, exceeding dread-
e teeth were of iron, and his nails of brass;
voured, brake in pieces, and stamped the resi-
his feet;
l of the ten horns that were in his head, and
er which came up, and before whom three
n of that horn that had eyes, and a mouth that
y great things, whose look was more stout
ellows.
held and the same horn made war with the

kings that shall arise; and another shall ris
them; and he shall be diverse from the first,
shall subdue three kings.

25 And he shall speak great words against th
High, and shall wear out the saints of the Mos
and think to change times and laws; and they s
given into his hand until a time and times and
viding of time.

26 But the judgment shall sit, and they sh
away his dominion to consume and to destroy
the end.

27 And the kingdom, and dominion, and th
ness of the kingdom under the whole heave
be given to the people of the saints of th
High, whose kingdom is an everlasting kingdom,
dominions shall serve and obey him.

28 Hitherto is the end of the matter. As
Daniel, my cogitations much troubled me, and m
tenance changed in me: but I kept the whole
in my heart.

"Arose out of the earth," (17th v
So these four beasts which at the comm
ment of the vision, are said to "com
from the sea," (3d verse,) are here
"to arise out of the earth," so that o
ure explains another.

"Time, times, and the dividing of
(verse 25.) This mode of computin
is familiar to all readers of the proph
and all commentators are agreed.* "T

*Single men are not the subjects of this proph
kingdoms. The 'four kings' ver. 17, are not
gle kings, but kingdoms and so the ten h

is one year, "times," two years, "dividing of time," six months. Three years and a half, reckoned 12 months, to each year, and 30 days to each month, agreeable to the Jews' mode of reckoning time, makes 1260 days. "I have appointed thee each day for a year," (Ezekiel, iv: 6.) 1260 years. The same number is given, in Rev. xi: 2, refering to the same persecuting beasts—also in Rev. xii: 6, it is given in days, refering to the same period, while the church was in exile, because the "man of sin" had taken his place in the "Temple of God." See also

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kings, ver. 24, are not ten single kings, but kingdoms; and so likewise the 'little horn' is not a single king, but a kingdom, not a single man, but a succession of men, exercising such powers, and performing such actions, as are here described. We must therefore compute the time according to the nature and genius of the prophetic language. 'A time,' then, and 'times and a half a time' are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days 'a time and times and a half a time,' or three years and a half, are reckoned in the Revelation, xi. 2, 3. xii. 6, 14, as equivalent to 'forty and two months, or a thousand two hundred and three score days;' and a day in the style of the prophets is a year; 'I have appointed thee each day for a year,' saith God to Ezekiel; iv. 6. and it is confessed that the 'seventy weeks' in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years.—NEWTON ON THE PROPHECIES, pp 269. Ed'g Ed'n.

verse 7, of the xii chapter of Daniel, whi
is properly the appendix to this evening v
ion, and will be so considered in the ord
in which it is introduced.

It must be so obvious to the mind of eve
reader that this vision of Daniel closes wi
the glorious millennial reign of the saints, th
all argumentative remarks would be supe
fluous. But as the writer lays much stre
upon the distinction between this visi
and the next, a distinction which most
not all writers upon the book of Daniel ha
overlooked, it is hoped the reader will p
critical attention to this point. There
properly but two visions in the prophecy
Daniel, the great outlines of one are draw
in the 7th chapter, and the other in the 8t
The 12th and last chapter, is the appendi
to the 7th, as the reader will see in the pro
gress of these illustrations, while all the pro
phetical portion of the remaining chapters
commencing with the 8th chapter and clos
ing with the 11th, all belong to the morning
vision. If these two visions are blended, th
whole becomes obscure and confused. But
if they are viewed as entirely distinct, the
whole is delightfully clear and instructive.
The numbers and dates, as it regards the
commencement and termination of these two

visions, have no connexion whatever. They neither commence nor end together. The number 1260 years, which has just been considered, belongs exclusively to the evening vision, which terminates with the fourth and western beast or empire. The 1260 years, is given repeatedly by Daniel and John, as the reader will see by consulting the references above, and always refers to the "little horn" of popery. In the vision on which we next enter, the morning vision, there is but one number given which fixes its date and termination 2300 years. The 490 years being that portion which was completed, with the crucifixion of Christ. The whole of the morning vision terminates with the fall of the Mohamedan power, and the return of the Jews. Each vision has a distinct location, distinct numbers and mode of computation, distinct "little horns" of religious imposture, and different and distinct periods of termination. The eastern power falling half a century before the western. These positions are thus assumed at the outset, because the writer feels confident of success, and is willing to be held responsible for a failure, if every point is not proved in the sequel.

SECTION III.

MORNING VISION OF DANIEL.

The outlines of this vision were given t Daniel only two years after his evening vi ion, in chap. 7, being 553 years before th christian era, 50 years after his interpreti tion of Nebuchadnezzar's dream, having bee in captivity 53 years, and 16 years before h was cast into the den of lions for his fidelity to God.

CHAP. VIII. In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.



time of this vision Daniel was in
, or Susa, which was afterwards the
of the Persian empire. This was
years before that empire was es-
upon the ruins of the Babylonian.
writers have supposed the reason
iel did not introduce the beast, rep-
the Babylonian empire in his morn-
n, was because that empire was so
close. But the fallacy of such a rea-
be obvious enough to any, who
that this was given only two
osequent to the former vision. A
satisfactory reason can be given.
ning vision commenced with the
an empire at the time of its greatest
00 years before Christ, when it was

reigned from India to Ethiopia," 150 y
after the time of Nebuchadnezzar. Those
could gravely assign this reason why the m
ing was not identical with the evening vi
of Daniel—that the Chaldean power was
years older at the time the prophet was
vored with a second heavenly communcat
must be expected to confound the event
the two visions in other respects when
distinctions are most palpable! No won
the prophecies have remained so lon
"sealed book" to the general reader,
is too much inclined to receive the opini
of his superior in learning upon trust.

A voracious bear, with three ribs in
mouth (Sec. 1, page 52,) aptly described
nature of the Persian monarchy, but
"ram with two horns," was its kn
ensign in those countries, as the ea
is the known ensign of the United states
the lion, the chosen emblem of Great B
ian. One horn of the ram was higher t
the other (verse 3,) and the higher came
last, denoting the Medes and Persians,
were united in the conquest of the wo
the Medes being the more ancient, but
Persian becoming the most powerful
renowned.



nd as I was considering, , a he-goat came from the on the face of the whole and touched not the ground; e goat had a notable horn en his eyes.

stead of the leopard with four wings as vl, and four heads, (Sec. 1: page 53,) the cian empire is represented in this vision goat, and presented first as having one , significant of Alexander the Great, his family princes before they became nct. The goat was also the military en- of the Macedonian kings, of whom Al- nder was the most renowned. The lite- interpretation of these emblems given in sequent verses, supercedes the necessity emarks here.

And he came to the ram that had two horns, which I seen standing before the river, and ran unto him e fury of his power.

And I saw him come close unto the ram, and he moved with choler against him, and smote the ram, brake his two horns; and there was no power in am to stand before him, but he cast him down to ground, and stamped upon him; and there was that could deliver the ram out of his hand.



When Alexander menaced Asia wit
invasion, Darius, the Persian emperor, t
ed his proposals and designs with the
affronting contempt, and afterwards atte
ed to bribe his physician to poison
These injuries, with others, had so exa
ated Alexander and his troops, that
pursued Darius rather as an assassin, th
a competitor for honor and empire.
he-goat attacked the ram, "as moved
choler" against him.

8 Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.



After the Grecian empire had acquire
traordinary greatness and power, Alexa
suddenly died at Babylon, as already noti
(page 54,) at an early age, through exce
intemperance, and licentiousness. Th
thiness of the goat, was emblematical o
trait of his character. In a few years
the death of Alexander, the insignifican
mains of his family were extinct, and
great and notable horn of the goat was b
en. His generals, then established four k

doms, which became "notable ones" and which continued through a regular succession of kings for a series of years. These have already been enumerated, (page 54.) as Egypt, Syria, Thrace, and Macedonia, with their dependencies.



9 And out of one of them came forth a little horn,

which waxed exceeding great, toward the s
toward the east, and toward the pleasant lan
10 And it waxed great, even to the host of
and it cast down some of the host and of the s
ground, and stamped upon them.
11 Yea, he magnified himself even to the
the host, and by him the daily sacrifice w
away, and the place of his sanctuary was cast
12 And a host was given him against the da
fice by reason of transgression, and it cast
truth to the ground; and it practised and pros

Now we have come to a point in th
where travellers part, taking differen
tions. Sir Isaac Newton, and Bisho
ton, interpret this "little horn" of th
as the Roman empire, including the
horn" of popery. Dr. Scott, followe
in the first editions of his commenta
afterwards, through the influence of
corrected his error, as will be seen by
below.* The prophet, here, in visio

*With this interpretation of Sir Isaac New
Bishop Newton, the writer of this comment ha
esced, though not with full satisfaction; till th
ance of Mr. Faber's Dissertation on the Pr
But the careful examination of his arguments a
ments on the subject has convinced him, that
hamedan delusion, and not that of the papacy
pointed out. The copious reasonings, calculati
quotations of this learned writer, cannot pos
even condensed into so small a compass, as to
inserted; and the reader must be referred to t

a longer leap, leaving the intermediate space in the chain of events, to be filled up in the eleventh chapter, where we shall find almost a literal narrative.

"Out of one of them came forth a little horn," (verse 9,) i. e. from one of the four divisions of the Grecian empire, arose a vile religious imposture, always denoted by the emblem *little horn*, in distinction from an ordinary *horn*, which denotes political power. Now, let the reader answer the question—from which of the four kingdoms of Alexander's empire did such an impious power arise, and become established? If familiar with history, the common sense

itself. (Faber on the Prophecies, Vol. I. chap. v.) A few hints, however, may be adduced.—It seems unnatural to make the "little horn" of the he-goat, or the third beast, that is of the Macedonian empire exactly the same as the "fourth beast," or the Roman empire; especially in a prophecy, in which the fourth beast is not once mentioned; and the arguments above deduced, in support of that opinion, are by no mean conclusive. It appears to me unaccountable, on mature reflection, that there should be, in these concise, yet most comprehensive prophecies of Daniel, so many repeated and particular predictions of the papal delusion in the west; and not a hint of the Mohamedan delusion in the east, the progress and effects of which have been most extensively mischievous, and are especially and seperately noted as such by St. John. (Notes, Rev. 9.)—Scott on Daniel viii, 13.

reader can decide the question as well as any expositor. The question is not wh political empire arose out of one of the hor of the goat, for such a question involves absurdity, which will require but little cussion in this place. There can be b one intelligent answer. It was the Moha edan delusion. Syria was a notable ho of the goat, and that kingdom was the the tre on which was first acted that drama wickedness. And Syria, including Pal tine, will probably be the last strong h of that power which will yield the contest.

If Syria is not the strong hold of this posture, it is a central point of its influe and matter of dispute between the Ot man and Egyptian power at this very If it is wrested from the grand Sultan, the young pacha, Ibrahim, pursues his pr ent liberal policy, "the way of the kin the east may be prepared," at once. (R xvi: 12.) Indeed, the very past season decisive victory has been gained over Turkish army, near the "Euphrates," wh was entirely routed, by Ibrahim's forces. few more such advantages on the side of "king of the south," or of "the nort would dry up the "river Euphrates,"— Ottoman power, or influence. Even wh

writing, by the last arrival from Europe, we have later and more important information respecting the condition of the Ottoman power, which has a direct bearing upon the fulfilment of this prophecy. It seems at present to be the determination of England, Russia and Austria to maintain the integrity of he Ottoman empire, and reduce Mehemet Ali to obedience. On the other hand, France has declared her policy to support Mehemet Ali in his pretensions, so far as to hold possession of Egypt, Syria and Arabia. Ibrahim, the son of the Pacha, is "pushing" toward Constantinople, but whether he succeeds in that expedition or not, is of little consequence, only so far as it tends to the final settlement of himself and father in the peaceable possession of Syria and Egypt.*

* I object to the application of the vision to the Mohamedans, 1. Because it is not true that they came out of one of the four kingdoms into which Alexander's was divided. Mohamed was an Arabian. The Arabians have, as yet, never been subdued by any other nation. "Sesostris, Cyrus, Pompey, and Trajan, all endeavored to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independence."—Dr. A. Clarke. I object, 2. Because it cannot be shewn that any one of the four kingdoms into which Alexander's was divided after his death, existed as one of the Macedonian horns, when the Arabian imposture first arose.—Litch, on the Second Coming of Christ.

The idea still adhered to by modern writer that this "little horn" includes the Roma beast, with ten horns, and the little horn c popery, we repeat, in view of history an recent occurrences, is too great an absurdit to be entertained for a moment. It is als such a confusion of emblematical represent ations, that if once admitted, would destro all certainty of interpretation of such figura tive language. The objection to its being the little horn of Mohamedanism, becaus it is said Mohamed was born, and devised his mischief in Arabia, which was not in cluded in one of four divisions of the Grec ian empire is too trivial to deserve conside ration. It is of no consequence, whether Mohamed was born in Arabia or China. Syria was the grand centre of his operations. Syria embraced "the pleasant land," the Jewish "sanctuary" which was to be "cast down," and afterwards "cleansed." Syria contained also a part of the Christian "host," some of which he was to "cast down," and whose "daily sacrifice" was to be "taken away,"—which was effectually done, when their churches were converted into mosques. Syria, then, is one of the horns of the goat and the identical one from which the "little horn" of Mohamedanism arose. "He mag

magnified himself even to the princes of the host." Christ is the "prince of the host," the Head of the Church. Who that ever read the Koran, or quotations from it, does not know that Mohamed, and his followers claim for him superiority to Christ? They allow Christ to be a prophet, but deem Mohamed his superior. "And a host was given him against the daily sacrifice by reason of transgression," &c. (verse 12.) Had not the "host" or the Christian churches in the east, become sadly degenerate and corrupt, an opposing host, like the Arabian imposture, could never have gained a permanent footing in that country. The success of error was "by reason of transgression" in the Christian church. It is readily conceded that the Roman power destroyed the literal "sanctuary" of the Jews. But this, duly considered, is no objection to the foregoing views. Syria never became a 'head,' or a 'horn' of the Roman beast. Those writers who make this little horn denote the Roman empire, coming out of one of the divisions of the Grecian, do not locate one of the ten horns of the fourth beast in any portion of the Grecian empire. It is marvellous that they do not see their own inconsistency. (See note, section II, commencing 56.) Even

Miller, whose whole theory depends on t
assumption that this little horn is the wh
Roman empire, popery and all, does not
cate a single constituent part of that empi
within the original boundaries of the thi
beast or Grecian empire. See his enume
ation of the modern ten kingdoms or 'horn
of the fourth empire in the note below. *

Let the reader therefore constantly kee
in mind the important fact, that howev
much success might have attended the R
man arms, within the Grecian empire, (w
shall have occasion to consider this mo
hereafter,) that no portion of the Grecia
empire proper, ever became any part of th
Roman empire proper. This is a remarkabl
fact. It was not so with the Babyloniar
Persian, and Grecian empires, for they se
erally in turn occupied much of the sam
territory. How to account for the fact, th
when this destinction is the most palpabl
and important, there should be the mo
confusion and error among writers, is n
an easy matter.

* Great Britian, France, Spain, Portugal, Austri
Naples and Tuscany, Seven Kingdoms not plucked
by the little horn. Lombardy, Ravenna, and Rome, t
three originally plucked up by the little horn, are no
restored under the name of Sardinia, Sicily, and Ital
—MILLER ON CHRIST'S SECOND COMING.

The opposite extreme of error at this point in the vision, which some of the oldest expositors embraced, that Antiochus Epiphanes, was this "little horn," has become so entirely exploded by the dawning light of prophetic fulfilment, that it is unnecessary to trouble the reader further than to give it a passing notice. That vile prince, by his persecution of the Jews, and a literal "taking away of their daily sacrifice," for a time, became a type of this little horn, though the points of resemblance in other respects are few. A particular account of him is given in the filling up of this vision in the parallel verses of chap. ix: 20, &c. "Towards the south, and towards the east, and towards the pleasant land;" verse 9. Mohamedanism has ever prevailed "towards the south," in Egypt and many parts of Africa, "towards the east," in India and Persia, "and towards the pleasant land," Palestine of course, also Syria and Turkey further on.

When christian churches were converted into mosques, the "daily sacrifices" might be said to be taken away, (verse 12,) and the multitudes of nominal christians thus led to apostatize, and some real christians and ministers who perished by the sword of

this warlike, persecuting power, fulfilled th prediction, that "he cast down some of th host, and of the stars to the ground, an stamped on them." This expression, o taking away the "daily sacrifice," is repeat edly used in reference to the Latin churc as well as the Greek, and with equal pro priety. The suppression of pure Christia worship in these great sections of the nom inal Christian Church, and the establishmen of popish image worship in the western and Mohamedan worship in the eastern branch, was indeed the taking away of the "daily sacrifice," and the "setting up the abomination of desolation," as we shall see hereafter. The figure of illustration is borrowed from the Jewish temple worship. Antiochus Epiphanes, did, as has been said, suppress the temple worship at Jerusalem, literally "taking away the daily sacrifice." But this literal "taking away of the daily sacrifice" in the Jewish church, was more effectually done at the destruction of the temple, by a Roman general, 40 years subsequent to the crucifixion of Christ, who in reference to that event, (Matt. xxiv: 15,) quoted this very passage in Daniel.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How

be the vision concerning the daily sacrifice, ansgression of desolation, to give both the and the host to be trodden under foot?
he said unto me, Unto two thousand and dred days; then shall the sanctuary be

word here rendered "certain saint," lated, "The wonderful Numberer," very significantly applied. This two d and three hundred years is the pe- the morning vision. It terminates er of the "little horn" of Mohame- and the restoration of the Jews and *msing* of their "sanctuary," which ult no doubt, in, their conversion to nity. This then will be the ter- n of the morning vision. In the 25th f the next chapt. belonging to the sion, we have measured off to us, by ne "wonderful Numberer," whom saw "in the vision at the beginning," rs of the first part of the vision, ter- g with the glorious era of Messiah's

The whole vision then, is to con- om the "going fourth of the com- ent to build Jerusalem," not only till Messiah be cut off," but to the des- ı, of the "little horn" of the goat, and l the "sanctuary is cleansed." It ıt the "commandment of Cyrus to

l d the temple,* (see Ezra chap. 1
ye.rs before Christ, but the "com
ment" of Artaxerxes, (Ez. 7: 7,) to
again the walls of Jerusalem, "even in

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* There are four edicts, recorded in scri
which these words. ("the going forth of the co
ment," &c.) may seem applicable; viz. the edi
first year of Cyrus, (Ezra i, 1.) in the second of
(Ezra vi, 1. Hag. i, 1.) in the seventh of Art
(Ezra vii, 7.) and in the twentieth, (Neh. i, 2.
are some things in the prediction which, wh
adverted to, give good ground for passing by
first edicts. And as to the two last, it has be
observed, that Christ's death happened seven
of solar years after one of them, and as many
of lunar years after the other. The two firs
speak only about the rebuilding of the temple,
out one word about rebuilding the city; whe
prediction speaks about an edict for "rebuil
city, and the walls and streets of it," without o
about rebuilding the temple; though in foretel
second destruction of the city, that of the templ
mentioned. ... But the third edict, that of the se
Artaxerxes, though it does contain the very exp
of Daniel's prediction; yet it contains things, t
these expressions are applicable. ... Sir Isaac
justly observes, that the dispersed Jews becam
ple and a city, when they returned into a body
and that was in the seventh year of Artaxerxes
manus; when Ezra, by the king's commissio
ed magistrates all over the land, to govern th
according to the law of God and of the king;
Ezra they first became a polity or city by a gov
of their own.—Scott's Notes on Daniel, ix, 25

times," 79 years afterwards, 457 years
re the Christian era. If this is a correct
ulation, the whole vision, 2300 years, will
in 1843, or as will be shown hereafter,
first date from which to calculate the
rn of the Jews. Although the morning
on is distinct from the evening vision, still
e are certain incidences. The evening
on is computed "seven times" to the
s, as a period of chastisement, (see Le-
us xxvi: 18, 21, 24, 28,) while to the
enerate Christian church, it is only three
s and a half, (see Dan. vii: 25 and xii:
but this point, which is exceedingly inter-
ng, will be dwelt upon more at large at
close of the evening vision, in the 12th
Daniel. The morning vision, which re-
ts all the light, or in other words, pre-
ts all the prosperity which awaited the
s during their long night of captivity, is
sured by "jubilees" and sabbaths, rather
n by "times." This interesting point,
, will be more fully explained in the
gress or filling up of this vision. Every
ng relating to the computation of time in
se visions comes round in the circle of
ens, nothing is completed till the circle is
l. This is one coincidence which would
m to favor the translation of the LXX, who

compute this vision 2400 years. This w
make just 49 jubilees, with only a fractio
one,—a perfect circle of 7's, whereas 2
years make only 47 jubilees, an imper
circle of 7's; but leaves only a fraction
No doubt, if the Jews commence their
turn in 1843, it will be near 1943 be
every thing will be perfected. When t
returned from their Babylonian captiv
which was a type of their final restorat
it was 110 years before every thing was c
pleted. And by the other mode of com
tation, "seven times," which belongs to
evening vision, if dated from the time
last remnant of the Jews were carried
tive into Babylon, and the temple totally
ecrated, and the city destroyed, 588 y
before Christ, (2d Chron. xxxvi: 18,
it will bring us to 1932. If the reader
note these things carefully, as we proc
he will be prepared to estimate the im
tance of these wonderful chronological c
cidences in the sequel.

Thus reader, has Daniel, by the spir
prophecy, led us down the third t
through a long chain of events, but no
the same terminating period of time. F
in his interpretation of Nebuchadnezz
dream, and then in his own evening vis

ıducted us through the battle of the
t day of God almighty," previous to the
nial sabbath, giving a short descrip-
f the condition of the saints on earth,
; that great jubilee of which all others
ɔut typical, and the subsequent resur-
ɪ of the dead and general judgment.
this he enlarges in the xii chapter.
this vision, the outlines of which we
:raced, Daniel has left us at Jerusalem,
ness the destruction of the Ottoman
;—the return of the Jews, and the
ɪsing of their sanctuary." After we
with him and enter more fully into
:tail of events, belonging to the morn-
sion, giving a most minute and almost
al history of numerons events, he will,
said, glance more particularly at the
g scenes of the evening vision, the
ɪg up of the "little horn" of the west-
npire, computing for us the three times
half, which bounds the reign of the
of sin," and predicts the cheering
ht, which precedes the rising of the full
sun of the jubilee morn. But, we too
digress, being tempted by such glorious
pations. Let us listen to the comment
ıbriel, on this vision, in the remaining
s of this chapter.

15 And it came to pass, when I, even I Dani
seen the vision, and sought for the meaning, th
hold, there stood before me as the appearance of
16 And I heard a man's voice between the ba
Ulai, which called, and said, Gabriel, make this
understand the vision.
17 So he came near where I stood, and w
came, I was afraid, and fell upon my face; but h
Understand, O son of man, for at the time of t
shall be the vision.
18 Now as he was speaking to me, I was in
sleep on my face toward the ground; but he t
me, and set me upright.
19 And he said, Behold, I will make thee knov
shall be in the last end of the indignation; for
time appointed the end shall be.

"At the time of the end shall be th
ion." (verse 17.) "Make thee know
shall be in the last end of the indign
for at the time appointed, the end shall
(verse 19.) That is the termination
2300 years, for Daniel understood this
as having a peculiar application to the
ple of the Jews, and the cleansing of
sanctuary.

20 The ram which thou sawest having two horns are the kings of Media and Persia.
21 And the rough goat is the king of Grecia; and the great horn that is between the eyes is the first king. (See goat, page 69.)



Greece was the chief province of the second empire denoted by the goat, of which Macedonia is the next in notoriety, in which Alexander the great originated.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.



Soon after the death of Alexander the great, his "kingdom was divided towards the four winds of heaven," but not to his posterity. Four of his generals, Ptolemy, Antigonus, Lysimachus, and Cassander, reigned over Egypt, Syria, Thrace, and Macedonia. The kingdoms of Syria and Egypt, became afterwards the most powerful. They subsisted as independent monarchies for a longer period than the other two, and as they were immediately connected with the land of Judea, which was alternately reduced to their dominion, they form the subject of the succeeding predictions.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.



25 And through his policy also he shall cause craft

to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

An explanation has already been given upon this part of the vision. (See parallel part of morning vision, page 73.) To give the reader a fair opportunity to compare the opinions of the writer with the old and able expositors on several important points, another extract from Scott, giving his views and the views of Faber of this passage in Daniel, is thrown into the margin below as a note.* It will be useful as a reference in future, as different views are compared for

* Daniel informs us, that he heard a certain saint inquiring "How long shall be the continuance of this vision," which treats of "this daily sacrifice," taken away by the little horn, "and this transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer made to this question was, "Unto 2300 days," or, as the LXX read "2400 days," or as certain copies mentioned by Jerome read, "2200 days," "then shall the sanctuary be cleansed." Bishop Newton doubts, whether these prophetic days are to be calculated from the establishment of the Persian empire, from the invasion of Asia by Alexander, or from the beginning of the history of the little horn. Whatever doubt there may be upon this point, and whatever difficulty there may be in ascertain-

the instruction of readers. Those who study the prophecies at this day, possess great advantages over the most distinguished writers of the past century.

These writers, it will be seen by the extract, make a proper distinction between the "little horn" of the Grecian beast, and the "little horn" of the Roman beast, but not keeping up a corresponding distinction between the evening and morning visions throughout, readers of prophecy have been needlessly perplexed and confounded. Per-

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ing which of the three readings is the true one; I cannot but think, that it is sufficiently evident, both that the 1260 days are a certain part of the 2300 days, and that these two periods exactly terminate together in the self same year. We are expressly told that the vision of the ram and the he-goat, whenever it begins, reaches to "the time of the end," or "the last end of the indignation:" (17, 19.) and we are [illegible] less expressly informed, that to the end of the w[illegible]s, predicted by Daniel, there shall "be three times [illegible] half, or 1260 days." (12 : 7, 9.) Hence it necessa[illegible] follows, that since the period of 2300 days, and the period of 1260 days, both equally reach to "the time of the end," or to the end of the predicted wonders; they both exactly terminate together. Thus it appears that the period of 1260 days is in fact the latter part of the greater period of 2300 days. FABER, Vol. I. pp. 207—211. The prophet represents the two-horned Medo-Persian ram, not as rising from the sea, but as standing by his river; in other words, he does not speak of the origin of the mon[illegible]

ceiving a striking coincidence in the time and the manner of the rise and development of these antichristian powers, most commentators, have supposed they must terminate together; whereas, the 1260 years, or three times and a half, as applied to the reign of popery in the west, as has already been shown, does not apply to the Mohamedan power. This closes its career with the morning vision, 2300 years, be it a longer or shorter period after the rise of the eastern "little horn" out of one of the four horns of the goat.

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but of some period, which he does not specify, in the course of its regular and settled government. Now the Medo-Persian ram rose in the year A. C. 536. He continued standing, ... till ... A. C. 330. ... It appears therefore, that the date of the vision must be fixed somewhere between the year A. C. 536 ... and the year A. C. 330. FABER, Vol. 228, 229. If the 1260 years, so often spoken of, began A. D. 606, they must end A. D. 1866. And 2300 reckoned backward from that period, will bring us to the year A. C. 334. And though we must not place too much confidence in the exactness of such calculations, yet the main points in this argument seem unquestionable. (Note, 23—25.) It may perhaps be worthy of notice, that it is now about two thousand three hundred and seventy three years, since Daniel had this vision: and, no doubt the end of the two thousand and three hundred days, or years, is not very distant.—SCOTT'S NOTES ON DANIEL, VIII, 13, 14.

"Dark sentences," (verse 23,) *Riddles, or enigmas.* These words describe the obscure and affected sublimity of the Koran.*

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* The word Koran, derived from the verb karra, to read, signifies properly in Arabic, the reading, or rather, that which ought to be read; by which name the Mohamedans denote not only the entire book or volume of the Koran, but also any particular chapter or section of it; just as the Jews call either the whole scripture, or any part of it, by the name of Karah, or Mikra, words of the same origin and import.

"The general design of the Koran," (to use the words of a very learned person,) "seems to be this.—To unite the professors of the three different religions then followed in the populous country of Arabia, who for the most part lived promiscuously, and wandered without guides, the far greater number being idolators, and the rest Jews and Christians mostly of erroneous and hetrodox belief, in the knowledge and worship of one eternal and invisible God."

That Mohamed was really the author and chief contriver of the Koran, is beyond dispute; though it is highly probable that he had no small assistance in his design from others.

There being some passages in the Koran which are contradictory, the Mohamedan doctors obviate any objection from thence, by the doctrine of abrogation; for they say that God in the Koran commanded several things which were for good reasons afterwards revoked and abrogated.

Passages abrogated are distinguished into three kinds: the first, where the letter and the sense are both abrogated; the second, where the letter only is abrogated, but the sense remains; and the third, where the sense is abrogated, though the letter remains.—SALE'S PRELIMINARY DISCOURSE ON THE KORAN.

26 And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.

"The vision of the evening and the morning," although they relate to a different chain of events, in many respects, and are computed by different numbers, yet both are "true," and will certainly be fulfilled, "though it shall be for many days." At the close of the great outlines of the evening vision, (chap. vii: 28,) Daniel says, "Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me, but I kept the matter in my heart." And in closing the great outlines of this, the morning vision, after declaring them both true, he says—

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the kings business; I was astonished at the vision, but none understood it.

We will now pass to a distinct portion of this vision, in the next chapter, beginning with the 20th verse.

SECTION IV.

MORNING VISION CONTINUED.

CHAP. IX, 20. And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplications before the Lord my God, for the holy mountain of my God;

21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

"The man Gabriel," the same angel which explained to Daniel another part of the same vision. (See chap viii: verse 16.) The object of this interview seems to be to fix the bounds of or seal the vision and point

out the period of Christ's crucifixion, the literal fulfilment of which, has affixed the "seal" of certainty to all remaining portions of the vision. Daniel was a "man greatly beloved," and John, the writer of the Revelations, was "the disciple whom Jesus loved." It was not accidental that such men were chosen to communicate to the Jewish and Christian churches, what "should be hereafter."

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Seventy "weeks of years," that is, 490 years from a given date, which Daniel is now to have, would Christ "appear, to put away sin by the sacrifice of himself." (Heb. ix: 26.) Numerous passages might be quoted to show the application of such a prediction, to the character of Christ's mission to our world, but it is too clear to need further illustration here. Seventy weeks of years contain ten *jubilees*, and denote the bringing in of the most complete jubilee, or grand "year of release," to individual believers.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of [illegible] desolations are determined.

27 And he shall confirm [illegible] ovenant with many for one week; and in the m[illegible] he week he shall cause the sacrifice and the obl[illegible] cease, and for the overspreading of abominatio[illegible] shall make it desolate, even unto the consumm[illegible] d that determined shall be poured upon the desc[illegible]

This "commandment [illegible] restore and build Jerusalem," as has [illegible]dy been noticed, (page 82) was issue[illegible] Artaxerxes Longimanus, the Persian em[illegible]or, in the 7th year of his reign, B. C. 45[illegible] (See Ez. vii: 7, and Esther i: 1.) The [illegible]pplication of these verses are so obvious, t[illegible] reader can hardly mistake their true m[illegible]ing. Miller * in "summing up" his calculations in this portion of prophecy, is very ingenious, to say the least. (See note.)

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* But the seventy weeks, of which we are more particularly speaking, the angel Gabriel has told us when it began; at the going forth of the commandment to

We come next to a series of predictions, filling the whole outline of the morning vision, and emphatically denominated the "things noted in the scripture of Truth." It forms a complete commentary upon many parts of the morning vision, which would otherwise have been left more or less obscure. It gives a condensed but precise account of the history of many kings, especially those of Egypt and Syria, as connected with the history of the Jews from Daniel to Christ,—marks the propagation, the persecution, the establishment, and the corruptions of Christianity,—and which while it

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restore and build Jerusalem, &c. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ, and 33 years afterwards Christ was crucified, which two numbers, if added, makes 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divided the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which makes the seven weeks of years, and carries us down the stream of time to the year 408 B. C.

commences with the reign of Cyrus, more than five hundred years before Christ, who delivered the Jews from their first captivity, describes with the utmost precision, the rise, extent, and fall of the Mohamedan power, which was to possess Judea in the latter times, previous to their final restoration, which is now so near at hand. This prophecy is both local and chronological. It is descriptive of the government of the same identical region, and of the chief facts which

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2d. Sixty-two weeks. "Unto the Messiah the Prince." That is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and brings us to the very year of "The beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would of course be seven years, which, added to the twenty-six would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration: The gospel of Jesus Christ preached by John three and a half years, and by Christ three and a half years, making seven years, called one week, and then Messiah cut off, and not for himself, Christ crucified, ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.—MILLER ON CHRIST'S SECOND COMING, pp 67.

relate to it, for many successive centuries, and the events follow in succession, in the exact order of the prediction. This prophecy includes the whole of the 11th chapter, and we must pass over it rapidly. If the reader will have reference to the observations of Sir Isaac Newton on this part of Daniel's prophecy, he will be astonished to see how perfectly the prediction accords to a circumstantial detail of historical events. So close is the coincidence between the prophetic and the real history of the kings of Egypt and Syria, that Porphyra, one of the earliest opponents of Christianity, labored to prove its extreme accuracy, and alleged from thence, that the events must have preceded the prediction.

The reader should here read the tenth chapter of Daniel, as prefatory to what follows in the eleventh. A portion of which we transcribe. The note* will show that Bish-

* The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events, which were revealed to Daniel in the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not im-

op Newton considered that these cl ters were a continuation or explanatio the vision of the 8th chapter.

properly be said to be a comment and explanati the former. This revelation was made, x. 1. 'i third year of Cyrus king of Persia,' when Daniel very far advanced in years. For the third ye Cyrus was the seventy third of Daniel's captivity; being a youth when he was carried captive, he ca be supposed now to have been less than ninety; not long after this, it is reasonable to believe th died. Old as he was, he 'set his heart to underst the former revelations which had been made to and particularly the vision of the ram and the he- as I think we may collect from the sequel; and fo purpose he prayed, and fasted three weeks. His ing and prayers had the desired effect; for an a was sent, and said unto him, ver. 12. 'Fear not Da for from the first day that thou didst set thine hea understand, and to chasten thyself before thy God words are heard, and I am come for thy words.'—] TON ON THE PROPHECIES, pp. 321.

CHAP. x, 14. Now I am come to make thee u stand what shall befal thy people in the latter d for yet the vision is for many days.

15 And when he had spoken such words unto n set my face toward the ground, and I became dum

16 And behold, one like the similitude of the so men touched my lips: then I opened my mouth spake, and said unto him that stood before me, O lord, by the vision my sorrows are turned upon and I have retained no strength.

17 For how can the servant of this my lord talk this my lord? for as for me, straight way there w strength in me, neither is there breath in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael your prince.

☞ Let it be constantly born in mind by the reader, that the whole morning vision, beginning with the 8th, and closing with the 11th chapter, relates primarily to the Jews, "thy people," (ver. 14.) and no more of the history of other nations is introduced than was necessary to render clear their character and condition, and what "should befal them in the latter days." Accordingly, from the cleansing of the second "sanctuary" by the "restored" remnant from Babylon, commences a vision which will terminate with the destruction of the proud Ottoman, and the cleansing of the millennial "sanctuary" by the restored millions who are to be "brought in with the fulness of the gentiles."

SECTION V.

MORNING VISION CONTINUED.

CHAP. XI. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

The angel here continues his discourse. This explanation and filling up, as it were, of the morning vision, was given several years after the outlines in chapter 8, and four years after the ten jubilees, or seventy weeks of years, in chapter 9, which ended with the crucifixion of Christ.

The same plan precisely is pursued in the book of Revelation. When John is about to predict a series of calamitous events on earth, he first goes over the ground and

points out all the encouraging prospects to the church. Thus the angel in all similar circumstances, cries, "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God." (Rev. vii: 3.) Noah and his family, must have their ark prepared, and Lot his city of refuge, before the *earth* or the *sea* is given over to the judgments of heaven. Thus has the angel anticipated the glorious advent of the Messiah, before disclosing the wars and calamities of this chapter.

What added much to the grief and anxiety of Daniel at this time, was, the interesting question of the restoration of a remnant of his people from their 70 years captivity, which was then before the Persian court, and hanging in suspense. It was not finally settled till the death of Darius, and Cyrus reigned alone.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches, he shall stir up all against the realm of Grecia.

As much as to say, "I will show thee the succession of the Persian and the Grecian empire, in plain naked truth, not in symbol-

ical or figurative representations as on three other occasions, (see the bear and leopard, page 52, and the ram and goat page 69.) There *shall yet be three kings*, (in the Persian succession more prominent than all the rest, Cambyses, Smerias, the Magian, (Darius Hystaphis,) and the *fourth* (Xerxes) *shall be far richer than they all, and by his strength, through his riches, he shall stir up all against the realm of Grecia. And a mighty king* (Alexander the Great,) *shall stand up that shall rule with great dominion.*

Reader, are you not becoming familiar with the great outline of events predicted by Daniel, and made lucent, in the course of Providence, as delineated in ancient history? This is the fifth time we have traced this outline since we commenced the book of Daniel, and we have left one line, the visionary tree of Nebuchadnezzar, (chap. 4,) till we come to the finishing strokes, given to the evening vision, in the twelfth chapter. Does it not like "the path of the just," shine brighter and brighter as we approach the prospect of the millennial day? Let none grow weary of these repititions of the prophet. It is God's method to give "line upon line, line upon line." In

establishing the covenant with Abraham he introduced the subject at one time, and enlarged upon it at another. Our Savior, time after time, predicted his own death, and the history of his life is given four times, though by different authors. So in the prophecies. He first gives a sketch, then, a stronger and fuller delineation, leading the attention to various events, worthy of special notice.

Another thing in this line of the vision demands notice. Nine Persian kings, from Xerxes to Darius, whom Alexander conquered 150 years afterwards, is passed at a stroke, while from Alexander to Antiochus Epiphanes, about 160 years more, the prediction goes into minute detail. From that point to the destruction of Jerusalem by the Roman "arms," 240 years is passed at a glance. From thence, 566 years, and we behold the Arabian Prophet, whose scorpion sting remains 'till he comes to his end.' v. 45.

"Stir up all against the realm of Grecia." 2d verse. Xerxes, wealthy beyond calculation, stirred up his own subjects and his allies to invade Greece. For this invasion he collected an army larger than any other mentioned in history, consisting of more than five millions, besides the Carthagenians and others, whom he excited to war against the

Grecians in other quarters. Notwithstanding this tremendous invasion of Greece, yet, with a small number of the inhabitants of those states he resisted, and routed, the Persian troops,—incredible numbers of them perished, and Xerxes returned home in disgrace, and almost unattended. This astonishing expedition, gave rise to those long wars, and that inveterate hatred between the Greeks and Persians, which ended in the subversion of the Persian empire by Alexander. The prophecy touching upon these most prominent events, glides over the nine subsequent Persian kings, from Xerxes to the time of Alexander, 62 years, without noticing a single event. The reader must sit down to his history and fill up the space. From Cyrus to Alexander was 204 years.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those.

The manner in which Alexander, with his forty thousand Macedonian soldiers, and his pioneer "Phalanx," met and routed Darius,

the last, if not the most voluptuous Persian king, with his three million effeminate troops, loaded with armor of gold and silver, none but those familiar with history, can form an adequate conception. Suffice it to say here, Alexander "did according to his will." But soon after his death, as was noted in another place, (page 70) "his kingdom was broken and divided towards the four winds of heav-



en," and "not to his posterity," but to four of his generals, who reigned over Egypt, Syria, Thrace and Macedonia. The Egyptian and Syrian monarchies, were the most prominent, and being situated north and south of Judea, are alone noticed in what follows, as the Jews were constantly agitated by the contests and transactions of these ambitious and belligerent powers.

5 And the king of the south shall be strong, and one of his princes: and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

"The king of the south," Ptolemy Lagus, of Egypt, would soon become strong as one of Alexander's princes and Seleucus Nicator, king of Syria, another of them, "would become strong above him."

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Now commences the series of wars between the rival kings. Antiochus Soter,

eded Seleucus Nicator, and was suc-
ed by Antiochus Theus, in Syria "the
i." Ptolemy Philadelphus, succeeded
ither, Ptolemy Lagus, in Egypt. They
: at the end of years," make a treaty of
e, to ratify which, Antiochus agreed to
away his wife Laodice with her sons,
to marry Berenice the daughter of Ptol-

Thus "the daughter of the king of
outh" came to "the king of the north"
make an agreement" with him, and
ght with her an immense dowry. But
wicked alliance did not succeed. Anti-
s afterwards recalled Laodice, and put
r Berenice, but Laodice fearing anoth-
hange in the feelings, of her husband,
oned him and caused Berenice and her
idants to be murdered.*

ut such wickedness should not pass unpunished
nrevenged. 'But out of a branch of her root
one stand up in his estate,' or rather as it is trans-
in the Vulgar Latin, 'out of a branch of her root
stand up a plant; and he shall come with an
, and shall enter into the fortress,' or the fenced
'of the king of the north, and shall deal,' shall
gainst them and shall prevail: And shall also
captives into Egypt, their gods with their princes,'
her 'their gods with their moulten images, and
:heir precious vessels of silver and gold, and he
continue more years than the king of the north,'

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail;
8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he shall continue more years than the kings of the north.
9 So the king of the south shall come into his kingdom, and shall return into his own land.

Appian informs us, that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge these murders, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn, that Ptolemy, sirnamed Euergetes, being greatly incensed, at the cruel treatment of his sister Berenice, marched with an army into Syria,

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or more literally 'he shall continue some years after the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land,' ver. 7, 8, 9. 'This 'branch,' which sprung 'out of the same root' with Bernace, was Ptolemy Euergetes her brother, who no sooner succeeded his father Ptolemy Philadelphus in the kingdom, than 'he came with a great army, and entered into the province of the king of the north,' that is of Seleucus Calinicus, who with his mother Laodice reigned in Syria; and he 'acted against them,' and 'prevailed' so far, that he

and took the city Selucia, which was kept for some years afterwards by the garrisons of the king of Egypt. Thus did he "enter into the fortress of the king of the north."

10 But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.

Seleucus Ceraunus and Antiochus the great, sons of Seleucus Collinicus, are here referred to, and were "stirred up," to fight against Ptolemy Euergetes, king of Egypt, in hopes to recover the territories which had been taken from their father, Antiochus Theus. But Ceraunus was poisoned by one

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took Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia. And when he had heard that a sedition was raised in Egypt, he plundered the kingdom in Selucus, and took forty thousand talents of 'silver,' and 'precious vessels,' and 'images of the Gods,' two thousand and five hundred; among which were also those which Cambyses, after he had taken Egypt, had carried into Persia. And for thus restoring their Gods after many years, the Egyptians who were a nation much addicted to idolatry, complimented him with the title of Euergetes or the Benefactor. This is Jerome's account, extracted from ancient historians; but there are authors still extant, who confirm several of the same particulars. Appian informs us, that Lao-

of his discontented captains, and Antiochus was left to prosecute the war alone. Ptolemy Euergetes, had also died by this time, and was succeeded by Ptolemy Philopater, so that this prince was "the king of the south," and Antiochus Magnus, or *the great*, was "king of the north." Antiochus made war upon Philopater, over-run the countries that he held in Asia, and spread desolation like a flood, whatever regions he passed through. Then, making a truce with Ptolemy, during which, both parties treated for peace, and "prepared for war,' according to modern maxims and policy. Antiochus then returned to attack Ptolemy's forces, and overcome them, and carried the war even to the borders of Egypt, which he threatened with

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dice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge these murders, invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius we learn, that Ptolemy sirnamed Euergetes, being greatly incensed at the cruel treatment of his sister Berenice, marched with an army into Syria, and took the city of Selucia, which was kept for some years afterwards by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north.—NEWTON ON THE PROPHECIES, p. 330.

invasion. This exceedingly exasperated Ptolemy.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

Ptolemy, "king of the south," marched against Antiochus "king of the north," with a great army, and Antiochus with numerous forces gave battle, but was defeated and obliged to retreat to Antioch, (which city had become the capitol of Syria, instead of Selucia,) and from thence to send ambassadors to treat for peace. But Ptolemy did not pursue the advantages of this decisive victory, for being elated with his success, he gave himself up to the most disgraceful debaucheries.

12 And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it.

After the retreat of Antiochus, Ptolemy visited the cities of his Asiatic dominions, and Jerusalem among the rest. Here, he was with great difficulty, restrained from entering into the "holy of holies," and on

account of this restriction, he was so displeased with the Jews, that he destroyed, some say forty thousand, others sixty thousand of his Jewish subjects in Egypt, by a most furious persecution. Thus, "casting down many ten thousands" of his own subjects, he was "not strengthened by it."*

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

"After certain years," that is, about fourteen years afterwards, Antiochus the great,

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* And so forgetful of all the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness; and became not only the spectator, but the master and leader of all wickedness. And what availed it to have conquered his enemies, when he was thus overcome by his vices? He was so far from being strengthened by it, that even his own subjects, offended at his inglorious peace, and more inglorious life, rebelled against him. But the prophet in this passage alluded more particularly to the case of his own countrymen. After the retreat of Antiochus, Ptolemy visited the cities of Cœle-Syria and Palestine, which had submitted to him; and among others in his progress he came to Jerusalem. He there offered sacrifices, and was desirous of entering into the holy of holies, contrary to the customs and religion of the place, being, (as the

having recovered from the effects of his defeat, and Ptolemy Philopater being dead, and succeeded by his son, Ptolemy Epiphanes, or the illustrious, who was only four or five years of age, Antiochus raised a greater army than before, and having amassed large sums of money to defray expenses, he hoped to deprive Ptolemy of his dominions.

14 And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Many other enemies stood up against the

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writer of the third book of Maccabees says,) greatly lifted up by pride and confidence. His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation of the Jews. At his return therefore to Alexandria, he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander, and enjoyed the privileges of the most favored citizens. 'And he cast down many ten thousands;' for it appears from Eusebius, that about this time forty thousand Jews were slain, or sixty thousand, as they are reckoned in Jerome's Latin interpretation. No king could be strengthened by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the male-administration of the state, must certainly very much weaken, and almost totally ruin the kingdom.—NEWTON ON THE PROPHECIES, p. 335.

king of Egypt during his minority. Those abandoned ministers who now governed in his name, and the baseness of his father's conduct, had disgusted the Egyptians so that they were ready to join Antiochus and Philip, king of Macedon, who had made a league together against the infant king. The persecuted Jews also became refractory, and broke off from their allegiance to the king of Egypt. "Robbers of thy people." Some render it revolters, "pestilent ones of thy people."* These, *exalting themselves* against their former masters, helped to "establish the vision."

Here, several writers leave what we con-

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* 'Also the robbers of thy people.' It is literally 'the sons of the breakers,' the sons of the revolters, the factious and refractory ones, 'of thy people;' for the Jews were at that time 'broken' into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for 'breaking away' from their allegiance to Ptolemy. In the Vulgate it is translated, 'the sons also of the prevaricators of thy people;' in the Septuagint, 'the sons of the pestilent ones of thy people.' What shall they do? 'shall exalt themselves to establish the vision:' shall revolt from Ptolemy, and thereby shall contribute greatly, without their knowing it, toward the accomplishment of this prophecy concerning the calamities, which should be brought upon the Jewish nation by the succeeding kings of Syria.—NEWTON, p. 338.

sider the strait line of this vision, and apply the rest of this chapter to the Roman empire. Miller, and Litch,* of our own country take this ground. The European writers all continue on the tract some further. (See diagram in quarto appendix.) The reader will be notified where others leave, one

* To establish the vision. To this sentence I wish to call particular attention. The vision of the eighth chapter states that the little horn "waxed great" and magnified himself. Also, it gives the time when that power magnified himself,—in the latter part of the four kingdoms of the goat, and when the transgressors were come to the full. This was now the case, B. C. 203; two of those horns, Syria and Macedonia, or their kings, formed the base, villanous design of destroying the dominion of a helpless infant king. [a] Their cup of iniquity was now full and "the king of fierce countenance" stood up to punish them, by the subversion of their own kingdom.—LITCH ON THE SECOND COMING OF CHRIST, p. 62.

a That man must take a very limited view of what constitutes the climax of iniquity, who asserts that the mere invasion of Egypt during the minority of a prince fills up the cup of a nations guilt. This is a mere item in the great national policy of all human governments. Some pretence at the time no doubt, rendered this invasion of Egypt a popular movement. How would such an act as this compare with the paramount wickedness developed in the person of Antiochus Epiphanes! The reader shall see.

after another. All writers agree thus fa
but only about 250 of the 2300 years of t
morning vision have transpired at this poi
200 years before the Christian era.

15 So the king of the north shall come, and cast
a mount, and take the most fenced cities ; and the arm
of the south shall not withstand, neither his chos
people, neither shall there be any strength to withstan
16 But he that cometh against him shall do accordi
to his own will, and none shall stand before him ; a
he shall stand in the glorious land, which by his ha
shall be consumed.

The *revolters*, spoken of, were soon r
duced by Ptolemy's forces who, under Sc
pus gained many advantages against tho
of Antiochus, and recovered possession
Cœlo-Syria and Palestine. He subdued t
Jews in the winter season, while Antioch
was engaged in other parts, and placed
garrison in Jerusalem, and returned wit
great spoils to Alexandria, for he was note
above all men for his avarice and rapacit
The expression of Josephus is remarkabl
that "the Jews submitted to Scopus by forc
but to Antiochus they submitted willingly.
The presence of that prince, soon turne
the scale against Scopus, dispossessing hi
of all he had gained in Palestine, besiege
and took the strong city, Zidon, and othe

of Ptolemy's best fortified cities. So the king of the south could not "stand before him," even with his choicest troops, and Antiochus succeeded in his designs, established his authority in the land of Judah, "the glorious land" of God's chosen people, whose substance was "consumed" by furnishing provisions for an immense horde of soldiers.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do, and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

Antiochus next set himself with all the strength of his kingdom, to get possession of Egypt, being assisted by the Jews, called "upright ones," so denominated to distinguish them from other idolatrous soldiers. Antiochus, also, attempted to circumvent Ptolemy by treaty, for which he gave in marriage his daughter Cleopatra, whose singular beauty is supposed to be intimated by the expression "the daughter of women." He thought to corrupt his daughter, to betray the interests of her husband, but the project failed, for Ptolemy was aware of the artifice, and kept upon his guard, and Cleo-

patra preferred the interests of her husband, to those of her insidious father, and even joined in an embassy to the Romans, treating for protection against him.*

18 After this he shall turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Antiochus, not being able to effect the last mentioned project, attacked many of the isles and cities bordering on the Mediterranean sea. This offended the Romans, who proclaimed war against him, and soon

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* For this purpose 'he shall give him the daughter of women,' his daughter so called as being one of the most eminent and beautiful of women, and accordingly Antiochus proposed a treaty of marriage by Eucles the Rhodian, betrothed his daughter Cleopatra to Ptolemy in the seventh year of his reign, and married her to him in the thirteenth. He conducted her himself to Raphia, where they were married; and gave in dowry with her the provinces of Cœle-Syria and Palestine, upon condition of the revenues being equally divided between the two kings. All this he transacted with a fraudulent intention, 'to corrupt her,' and induce her to betray her husband's interests to her father. But his designs did not take effect; 'she shall not stand on his

drove him out of Europe, pursued him into Asia, deprived him of a great part of his dominions, compelled him to submit to hard and dishonorable terms, and he finally returned in disgrace to Antioch. Finding it difficult to raise the very large sum of money which the Romans exacted, he attempted to plunder a rich temple of Jupiter Belus, in the province of Elymais, where he was slain by the enraged inhabitants. Thus he "stumbled and fell, and was not found."

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

Seleucus Philopater, who succeeded his father, being obliged to pay a large annual

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part, neither be for him.' Ptolemy and his generals were aware of his artifices, and therefore stood upon their guard: and Cleoptra herself affected more the cause of her husband than her father; insomuch that she joined with her husband in an embassy to the Romans to congratulate them upon the victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them at the same time that the king and queen of Egypt would readily obey the commands of the senate.—NEWTON ON THE PROPHECIES p. 343.

tribute to the Romans, performed little in his short reign, except levying money from his subjects, for this and other purposes. He reigned twelve years, and was slain by Heliodorus, whom he had employed to rob the temple of God at Jerusalem. Thus he was destroyed, "neither in anger, nor in battle," but by treachery.

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

Antiochus, returning from Rome, was at Athens, in his way to Syria, when his brother Seleucus was slain, and "the honor of the kingdom was not given him," for Heliodorus attempted to get possession of it, another party declared in favor of Ptolemy Philometer, king of Egypt, whose mother, Cleopatra, was the daughter of Antiochus the great, and sister of the late king Seleucus; neither was Antiochus Epiphanes the right heir to the crown, but his nephew Demetrius, who was then an hostage at Rome. However, "he obtained the kingdom by flatteries." He flattered Eumenes, king of Pergamus, to assist him. He flattered, also, the

Romans, and sent ambassadors to court their favor, paying the arrears of tribute, and sending besides, presents of gold. Thus he came "in peaceably," and as he had flattered the Syrians, they flattered him in return, by bestowing on him the title *Epiphanes, or the illustrious.* But the epithet of the prophet, "a vile person," agreed better with his true character.* Some justly called him *Epimanes,* or, the madman. However, the expression of the angel to Daniel, a "vile person," *a despicable man,* most suited him, for his frantic, indecent, and contemptible behavior, in many respects, proving him to be all which can be implied in such a title.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
23 And after the league made with him he shall work

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* According to history, Antiochus, called Epiphanes, would steal out of the palace and ramble about the streets in disguise, would mix with the vilest company, drink and revel with them to the greatest excess, would put on the Roman gown, and go about canvassing for votes in imitation of the candidates for office at Rome, (Americanism truly,) would sometimes scatter money in the streets among his followers, and sometimes pelt them with stones, would wash in the public baths, exposing himself to all manner of ridiculous and indelicate gestures, &c. &c.

deceitfully; for he shall come up, and shall become strong with a small people. *

Antiochus was at first successful, for Heliodorus and his other opponents, whose power seemed ready to bear all before it, was borne down, "overflown before" Antiochus and

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* It is beautiful to observe the sudden transitions of the prophet from one prominent event to another which is perfectly analagous, that is, from the type to the antitype. But it is a disgusting deformity or distortion of all the beauty and proportion of this vision, to wander promiscuously among the nations to hunt for events and coincidences, to explain the several points to suit a favorite theory. Miller, and Litch, as has been noticed, leave the plain track and direct thread of the prophecy of this chapter, at verse 14, 203 years before Christ, and wander round the Roman history till they arrive at the death of Tiberius Cæsar, 40 years after the Christian era, and come to a halt at verse 22. They then, at verse 23, find their way back to 158 years before Christ, and commence again with the Roman history, and at verse 29 fix upon the period of the removal of the Imperial Capitol from Rome to Constantinople, the year 350 after Christ. (See Diagram; see also Miller on the Millenium on the end of the world in 1843, and Litch on the Second Coming of Christ.) At verse 31 there is evidently a sudden transition from Antiochus Epiphanes, the type, to the Roman "arms," the next antitype, or analagous event to the Jewish nation, in the destruction of their temple. But this is a natural transition, and the only one which can be admitted in this prophetic narrative without encountering serious difficulties.

destroyed. "The prince of the covenant,"* that was *Onias*, the high priest of Jerusalem, whom he removed, and put Jason in his place, who had given him a large sum of money, and afterwards put wicked *Menelaus* in his room, who had offered him a larger sum. Thus he acted "deceitfully" in the "league" made with Jason.† "He shall come up" from Rome, where he had been a

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* "Prince of the covenant," strictly speaking, is applicable only to Christ himself, yet it is here in a subordinate sense applied to the High Priest. The Jews were the 'covenant' people of God, and the remnant who returned from Babylon ever being in subjection or under tribute to some one or other of the idolatrous governments around them, were allowed, notwithstanding, a High Priest, and he was the only visible representative of God's authority among them. The prophets had ceased their testimony. The High Priesthood was held in great estimation among the Jews as sacred, till the destruction of their Temple by the Romans. The High Priest was looked upon as a sort of a prophet as well as a ruler or "prince." When the Sanhedrim was in session upon the question of Christ's crucifixion, 'Caiphas being High Priest that same year,' is said to prophecy, as a consequence of his office. (John xi: 51.) Even in the worst stage of the Jewish polity, Paul, when being rebuked for reviling 'God's High Priest,' replied that he 'wist not that he was the High Priest;' quoting the scripture which says, 'thou shalt not speak evil of the ruler of thy people.' (Acts xxiii: 4, 5.)

† As soon as Antiochus was seated on the throne, he

hostage for the payment of the tax laid
his father. "Become strong with a
people," for he had but *few* to espouse
cause when he arrived at Antioch, the p
ple being so greatly divided by the m
claimants of the crown.

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removed Onias from the High Priesthood, and prefe
Jason the brother of Onias to that dignity, not for
crime committed against him by the former, but fo
great sums of money which were offered to him b
latter. For Jason offered to give him no less than t
hundred and sixty talents of silver for the High Pr
hood, besides eighty more upon another account;
good Onias was not only displaced to make way
wicked usurper, but after a few years, living at
och, he was with as great treachery as cruelty mu
ed by the king's deputy. But though Antiochus
made a league with Jason the new High Priest, y
did not faithfully adhere to it, but acted deceitf
For Menelaus the brother of Jason being sent t
Syrian court, with a commission from his broth
pay the tribute and to transact some business witl
king, by his address and flattery so far insinu
himself into the royal favor, that he attempted to
plant his elder brother Jason, as Jason had supplа
his elder brother Onias; and proffered to give t
hundred talents more for the High Priesthood
Jason had given for it. The king readily accepte
proposal, and issued his mandate for the deposi
Jason, and advancing of Manelaus in his room;
he could not effect the change without an armed f
which put Menelaus in possession of the place,
compelled Jason to fly, and take shelter in the la
the Ammonites.—NEWTON ON THE PROPHECIES, p.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

Antiochus, fixed the people in his interests by the profusion of his gifts, scattering the prey he had taken from his enemies. In this way he gained many of the richest provinces of Egypt, without blood shed, "peacable," as Cælo-Syria and Palestine, thus doing what his fathers, or his fathers' fathers had not done. "Forecast devices." By his intrigues, he excited discontent and rebellion among the Egyptians, and both he and Ptolemy Philometer, "king of the south," were "stirred up to battle with very great and mighty armies." But the "king of the south could not stand," Antiochus prevailed, partly through his own "devices," and partly through the fraudulent counsels and treacherous conduct of Ptolemy's partizans. In

the next campaign, Antiochus had still greater success,—routed the Egyptians—took Pelusium—ascended as far as Memphis, and made himself master of all Egypt except Alexandria. Ptolemy Philometer's troubles accumulated rapidly from without and within: seeing his distress, renounced their allegiance, took his younger brother Euergetes or Physcon, and proclaimed him king instead of the elder brother. "They that fed of the portion of his meat destroyed" his interests.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Antiochus and Ptolemy, pretended to be amicably disposed to enter into a treaty, and frequently ate at the same council-board, while they were both bent on mischief, and telling lies to each other. Antiochus pretended to take care of his nephew Philometer's interests, and promised to restore to him his crown, at the same time that he was contriving mea

weaken the two brothers in a war with each other. Antiochus hoping to become absolute master of Egypt more easily by the civil war between the two brothers than by his own forces, left the kingdom for a while, and returned into Syria. He did indeed "return with great riches" for the spoils which he took in Egypt were of immense value.

The author of this little work has thus far been as brief as possible, in pursuing the chain of events predicted (in the 11th chapter of Daniel,) or rather related, for it is given almost in the language of a narrative. The reader must have recurrence to history to gain an entire understanding of these events. This portion of prophecy is deemed very important by the intimate relations it sustains to immediate coming events. The reader will do well to bear these things in mind, and, especially, the position of the Jewish church amid all these conflicts between rival princes. These things are in no degree accidental—it is strikingly analagous to the position of the Christian church, always hitherto, and will remain so till Christ, our "elder brother" takes the government of affairs upon his "own shoulders." The Christian church has always as yet been per-

secuted by the state, or what is worse and more common, as in modern times, she lives in an "adulterous" connection with the civil power, in all countries, our own, even, not excepted. The nominal church "has committed fornication with the kings of the earth," (Rev. xviii: 9,) by every such union of civil and religious interests. For future use, the writer has thrown into the margin frequent extracts as notes. Let the reader mark them. Christ will find on earth, a church of "virgin" purity, before the "marriage-supper of the Lamb" will be celebrated.

But to return from this digression. As has been said, when Antiochus "returned into his own land with great riches," (verse 28,) his heart was "against the holy covenant." For it happened while he was in Egypt, that a false report was spread of his death. Jason, thinking this a favorable opportunity for him to recover the high priesthood, marched to Jerusalem with a thousand men, assaulted and took the city, drove Menelaus into the castle, and exercised great cruelties upon the citizens. Antiochus, hearing of this, concluded that the whole of the nation had revolted, and being informed that the people had made great rejoicings at

the report of his death, he determined to take a severe revenge, and went up with a great army as well as with great indignation against Jerusalem. He besieged and took the city by force of arms, slew forty thousand of the inhabitants, sold as many for slaves, polluted the temple with swine's flesh, profaned the holy of holies by breaking into it, took away the golden vessels, and other sacred treasures, to the value of eighteen hundred talents, restored Menelaus to his office and authority, and constituted one Philip, by nation Phrygian, in manners a barbarian, governor of Judea. This account related by the historian Polybius, accords with Josephus. Jerome, also says, the Greek and Roman history relates, that "after Antiochus returned from Egypt, he came into Judea, [that is, " against the holy covenant,"] and spoiled the temple, took away a great quantity of gold, and having placed a garrison of Macedonians in the citadel, he returned into his own land." This point is dwelt upon not only to show the relation of God's nominal people with the world, but because several writers have applied this part of Daniel's vision to the Romans, and the fourth beast or empire.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

After ten years, "at the time appointed," Antiochus, finding that his treachery was detected, and that the two brothers, Philopater and Euergetes had united their council and strength for their mutual defence, he threw off the mask, collected a great army early in the spring, and passed Cælo-Syria, entered Egypt, and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, it "was not as the former," success, when he overthrew the Egyptian army at Pelusium, "nor as the latter," when he took Memphis, and subdued all Egypt except Alexandria. "For the ships of Chittim,"* &c. Antiochus, be-

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* For the ships of Chittim shall come against him. The Huns, who lived on the north of the Adriatic Sea, a place which, (says Mr. Miller) was anciently called Chittim, will ravage the Roman Empire under their leader Attila. [b] —LITCH ON CHRIST'S SECOND COMING.

b A far more satisfactory and general explanation

ing now within seven miles of Alexandria, heard that ships had arrived there from Rome, with legates from the Senate. He went to salute them. They delivered to him the letters from the Senate, in which he was commanded, on pain of the displeasure of the Roman nation, to put an end to the war against his nephews. Antiochus, wished time to consult his friends, but Popillius, one of the legates, drawing a circle around

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of the terms, 'ships of Chittim,' is found in the following note from Bishop Newton, without particular reference to this passage.

'For ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish forever.' Num. xxiv. ver. 24.

Chittim was one of the sons of Javan, who was one of the sons of Japheth, by whose posterity the isles of the Gentiles, Gen. x. 5, were divided and peopled, that is Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Ashur is put for the descendants of Ashur, that is the Assyrians; but what people were the descendants of Chittim, or what country was meant by the coasts of Chittim, it is not easy to determine. The critics and commentators are generally divided into two opinions, the one asserting that Macedonia, and the other that Italy was the country here intended; and each opinion is recommended and authorised by some of the first and greatest names in learning; as, not to mention others, Grotius and Le Clerc contend for the former, Bochart and

Antiochus, demanded a deffinite answer before he crossed the line. Antiochus, intimidated, submitted to the Roman Senate, and in a few days commenced his return to Syria. "Grieved" and disappointed, Antiochus again vented his rage against the Jews, "the holy covenant," and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round

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Vitringa are strenuous for the latter. But there is no reason why we may not adopt both opinions; and especially as it is well known and agreed on all hands, that colonies came from Greece to Italy; and as Josephus saith, that all islands and most maratime places are called Chethim by the Hebrews; and as manifest traces of the name are to be found in both countries; the ancient name of Macecodia having been Macettia, and the Latins having before been called Cetii. What appears most probable is, that the sons of Chittim settled first in Asia Minor, where were a people called Cetei, and a river called Cetium, according to Homer and Strabo. From Asia they might pass over into the island Cyprus, which Josephus saith was possessed by Chethim, and called Chethima; and where was also the city Cittium, famous for being the birth-place of Zeno, the founder of the sect of the Stoics, who was therefore called the Cittiean. And from thence they might send forth colonies into Greece and Italy. This plainly appears, that wherever the land of Chittim or the isles of Chittim are mentioned in scripture, there are evidently meant some countries or islands in the Mediterranean.—NEWTON ON THE PROPHECIES, pp 81, 82.

about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship,—polluted every place, so that the temple service was totally abandoned, and the people fled the city, till it was forsaken of its natives, and became a habitation of strangers. "So shall he do," (verse 30.) After his return to Antioch, he published a decree, which obliged all persons, upon pain of death, to conform to the religion of the Greeks, and so the Jewish worship was abrogated, and the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius. In the transaction and ordering of these matters, he "had intelligence with them that forsook the holy covenant," Menelaus, and the other apostate Jews of his party, who was the king's chief instigators against their religion and their country.

We have surveyed the course of events predicted down to B. C. 164.

Bishop Newton the venerable pioneer in unfolding the prophecies, with Sir Isaac Newton, Mede, Scott, Clarke, Henry and the principal English writers, except Faber, applies Dan. xi: 31, 40, to events transpiring in the western empire. They object to the

transition from the kings of Syria, to the "little horn" of Mohamedanism. But time may show that they have made a more sudden and unnatural transition in passing into the west, and fixing on popery as the prototype of Antiochus Epiphenes. The views of bishop Newton on this chapter, thus far, are given in the following extract.

"It may be proper to stop here, and reflect a little how particular and circumstantial this prophecy is concerning the kingdoms of Syria and Egypt, from the death of Alexander to the time of Antiochus Epiphenes. There is not so complete and regular a series of their kings,—there is not so concise and comprehensive an account of their affairs to be found in any author of their time. The prophecy is really more perfect than any history. No *one* historian hath related so many circumstances, and in such exact order of time, as the prophet hath foretold them, so that it was necessary to have recourse to several authors, Greek and Roman, Jewish, and Christian, and to collect here something from one, and there something from another, for better explaining and illustrating the great variety of particulars contained in this prophecy."

SUCCESSION OF PERSIAN AND GRECIAN KINGS AND JEWISH HIGH PRIESTS.

DARIUS,
Called Cyaxures by heathen historians; Ahasuerus among the Jews. B. C. 538.
CYRUS, " 334.
CAMBYSES,
SMERDIS MAGIAN,
DARIUS HYSTASPIS,
XERXES,
ARTAXERXES LONGIMANUS, " 460.

"The man Gabriel," (Dan. xi: 2,) passes over this last named king, and eight others in Persia, to Alexander the Great, first king in the Grecian empire. Josephus does the same, and for similar reasons, as in the language of his translator:—"And if any wonder why Josephus wholly omits the rest of the kings of Persia after Artaxerxes Mnemon, till he came to their last king Darius, who was conquered by Alexander the Great, I shall give them Vossius's and Dr. Hudson's answer, though in my own words, viz. that Josephus did not do ill in omitting those kings of Persia with whom the Jews had no concern, because he was giving the history of the Jews and not the Persians. He justly therefore returns to the Jewish affairs after the death of Longimanus, without any mention of Darius II. before Artaxerxes Mnemon, or of Ochus, or Orogus, as the canon of Ptolemy names them after him. Nor had he probably mentioned this other Artaxerxes, unless Bagoses, one of the governors and commanders under him, had occasioned the pollution of the Jewish temple, and had greatly distressed the Jews upon that pollution."

SYRIAN KINGS.	HIGH PRIESTS.	EGYPTIAN KINGS.
	EZRA,	
	NEHEMIAH,	
	ELIASHIB,	
ALEXANDER,	JUDAS,	PTOLEMY LAGUS,
Died B. C. 323.	JOHN,	
	JUDDUA,*	
SELEUCUS NICATOR,	ELEAZAR,	PTOLEMY PHILADELPHUS,
ANTIOCHUS SOTER,	MANASSAH	
ANTIOCHUS THEUS,		PTOLEMY EUERGETES,
SELEUCUS CALLINICUS,		PTOLEMY PHILOPATER,
SELEUCAS CERAUNUS,	ONIAS,	PTOLEMY EPIPHANES,
ANTIOCHUS THE GREAT,	JASON,	PTOLEMY PHILOMETER,
SELEUCUS PHILOPATER,	MENELAUS,	PTOLEMY PHYSCON.
ANTIOCHUS EPIPHANES,	ALCIMUS,	
Died B. C. 164.	JUDAS, Died B. C. 156.	
	JONAVHAN,	
	SIMON,	
	HYRCANUS. * " " 74.	

* Here ends the high priesthood, and the life of this excellent person, John Hyrcanus; and together with him the holy theocracy, or divine government of the Jewish nation, and its concomitant oracle by Urim. Now follows the profane and tyrannical Jewish monarchy first of the Asmoneas or Maccabees, and then of Herod the Great, the Idumean, till the coming of the Messiah

SECTION VI.

MORNING VISION CONCLUDED.

Most English writers on the Prophecies, as before remarked, consider Daniel xi: 31 40, as predicting events which would be fulfilled in the Roman empire, immediately affecting Popery which was symbolized as the "little horn." The former part of the chapter applying with so much minuteness and certainty to the kings of Syria and Egypt, can be mistaken by those only who have a favorite theory. But *how* men untrammeled by theories may differ as to the meaning is not so clear. Yet the straight line of the morning vision, is distinctly tracable, however sudden the transition from Antiochus

Epiphenes to some great persecuting type which we are rationally led to seek within the limits of other scenes foretold in this vision. All writers admit that in passing from Xerxes to Alexander, the prophet makes a sudden transition gliding over 150 years and 9 successive Persian monarchs. Equally agreed are expositors that as many successive kings of Syria and Egypt occupying much less time, employ the prophet from verse 3 to the 14th, and nearly all of them agree in applying the part from the 14th to the 31st, to these kings until the time of Antiochus Epiphenes. Now pursuing a strict chronological and local order, the next prominent event predicted is the invasion of the Jews by the Romans under Pompey, and the desecration of their temple, and the subsequent destruction of the temple, city, and nation, by Titus.

The Roman "arms" "stand on the part" of the great oppressing power. Then the prophet proceeds touching the most important events from Antiochus to the rise of the Arabian imposture.

In the prophecies a sudden transition from a type to a great and striking event analagous is very common.

So in predicting the destruction of Jerusa-

lem by the Romans, Christ passed suddenly to the signs and calamities which were to befal an ungodly world just before the dawning of the millenium. However great, therefore, the difficulties may appear in this the shorter and more direct rout, they are natural and incidental; whereas, if we leave the location of the eastern for the western rout, the transition is sudden, unnatural, and distorts the beauty of the whole plan, and subjects the traveler to unnecessary embarassment. Finding this section of the road so far completed as to be passable, let us commence and proceed cautiously along, being confident that the path will become brighter and brighter till the perfect fulfillment of the morning vision which, is now at hand. Our company, though small, will increase. We shall have, for a part of the way, at least, Faber, Smith, and Dr. Scott, who in the last editions of his commentary, coincided with Faber. It is hoped that no reader will have occasion to say he has been unnecessarily detained at this important depot. The shifting upon different tracks, the parting of companies, the giving of reasons for thus parting asunder, must necessarily consume time. It is due to all parties to part

with a fair understanding of the matter. (See diagram, quarto appendix.)

Having adjusted these things, and due regard having been paid to all past able writers who differ from the author in the plan marked out in this little treatise, the thread of remark will proceed more rapidly than on the verses previous to the 31st. It must be obvious to every careful observer, that we are not led beyond the limits of the morning vision, though in these passages we have so rapidly glanced at events which befel the Jews. The morning vision has, in no case, conducted us beyond the boundaries of the third or Grecian empire as a locality for its developments. Besides the utmost limits of this vision are the destiny of the Jews from their restoration from the Babylonian captivity, to their final restoration from their present dispersion. The 30th verse led us to the close of the oppressive reign of Antiochus Apiphenes, 164 years before Christ. The remaining, lead us to the series of calamities which befel that stiff-necked people, with the intimation that "they shall be holpen with a little help." (verse 34.) Next after the abomination of Antiochus, the Roman "arms shall stand" on the "part" of their oppressors, and pollute the "sanctuary

of their strength." (verse 31.) Accordingly about one hundred years after Antiochus, or 63 years before the Christian era, Pompey the Roman general, took Jerusalem, and entered into the "holy of holies" thus polluting their sanctuary." For about 140 years after this, the Jews were oppressed by the Romans their temple and city being destroyed by Titus. Thus was the "daily sacrifice" taken away, and the city made desolate, until finally in the year 132, the emperor Adrian caused a temple to be erected to Jupiter Capitolinus, on the very spot where the temple of God before stood, and banished the remnant of Jews from Jerusalem and its neighborhood.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Thus the abomination that maketh desolate was literally placed in the "sanctuary of strength to pollute it." This was done by the "arms" of the Romans, not then acting as the ten-horned beast, for Jerusalem was not an integral part of that empire. Nor was it done by the "little papal horn" for Judea afterwards became a part of the Greek

church, not of the Latin. But, these events are figures of the corruptions which were subsequently introduced into the Christian church, and made way for the "overspreading abominations" of the Arabian prophet.*

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*We have the authority of our Lord for pronouncing, that the abomination of desolation, mentioned in the 31st verse of the 11th chapter, is to be referred to the sacking of Jerusalem by the Romans. Of this Bishop Newton is sensible; and therefore very justly applies the following verses to the pagan persecutions of the primitive Christians. "The Roman magistrates and officers,' says he, 'it is very well known, made use of the most alluring promises, as well as the most terrible threatenings, to prevail upon them to renounce their religion, and offer incense to the statues of the emperors and images of the gods. Many were induced to comply with the temptation and apostatized from the faith, as we learn particularly from the famous epistle of Pliny to Trajan; but the true Christians, the people who knew their God, were strong; remained firm to their religion; and gave the most illustrious proofs of the most heroic patience and fortitude. It may too with strictest truth and propriety be said of the primitive Christians, that being dispersed every where, and preaching the gospel in all parts of the Roman empire, they instructed many, and gained a great number of proselytes to their religion; yet they fell by the sword, and by flame, by captivity, and by spoil, many days; for they were exposed to the malice and fury of ten general persecutions, and suffered all manner of injuries, afflictions, and tortures, with little intermission for the space of three hundred years.'—Bp. Newton's Dissertation xvii.

32 And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.
33 And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.
34 Now when they shall fall, they shall be holpen with a little help; but many shall cleave unto them with flatteries.

These are not only descriptive of the Jews amidst their persecutions and dispersion among all nations, for a "remnant is to be saved according to the election of grace," but also of the persecutions of the eastern Christians before the establishment of the Arabian imposture.

Christians, as well as Jews, are yet to reap some benefits from the calamities which have fallen upon the wretched dominions of the Sultan, in which they have suffered by "the sword," "by the flame," "by captivity," and "by spoil," for "so many days," "even to the time of end, because it is for a time appointed." This appointed time is near at hand, and many of the degraded Greek Christians, and of the gospel-rejecting Jews, will be 'purged and made white."*

* The tenth and last general persecution was begun by Diocletian; it raged, though not at all times

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

It is observable, that in this verse the true church is represented as being *again* in a state of persecution, similar to that she had *before* endured from the fury of Paganism. She not only, therefore, received but "little help," from the reign of Constantine, but those who "clave to them by flattery," dur-

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equally, ten years; and was suppressed entirely by Constantine, the first Roman emperor, as it is universally known, who made open profession of Christianity: and then the Church was no longer persecuted, but was protected and favored by the civil power. But still this is called only a little help: because, though it added much to the temporal prosperity, yet it contributed little to the spiritual graces and virtues of Christians. It enlarged their revenues, and increased their endowments; but proved the fatal means of corrupting the doctrine, and relaxing the discipline of the Church. It was attended with this peculiar disadvantage, that many clave to them with flatteries. Many became Christians, for the loaves and fishes: and pretended to be of the religion, only because it was the religion of the Emperor. Eusebius, who was a contemporary writer, reckons that one of the reigning vices of the time was the dissimulation and hypocrisy of men fraudulently entering into the Church, and borrowing the name of Christians without the reality.—Br. Newton's Dissertation xvii.

ing the churches' external prosperity, rapidly prepared the way for a more protracted and inveterate species of persecution, for "all who" should after that, "live godly in Christ Jesus." This was as true in the history of the Greek, where we now stand in this prophecy, as in the Latin church of the west.*

The prophet tells us, that "these men of understanding" shall continue in a persecuted state "to the time of the end," because their trials "are yet unto the time appointed." This we see has been literally fulfiled in the locality of this vision. The sanctuary, (the Jews,) and the host, (the Greek church,) have been "trodden under foot" by the Mohamedan powers, which is now a visible matter of fact. "The time of the end,"

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* As in the first persecution, they that understood, were to instruct many; and in consequence of their zeal, to fall by the sword, and by flame, by captivity, and by spoil; so in this second persecution, some of the men of understanding are, in a similar manner, to perish in attempting to bring about a reformation in the now degenerate Christian world. Hence it is evident, that the men of understanding, must in both cases, be men of the same principles; that is, men professing and acting up to the pure truths of the Gospel, in contradistinction to the heathens in the former instance, and to corrupt Christians in the latter instance.—Bp. Newton's Dissertation xvii.

when the oppression of both Jews and Greeks will cease, will be at the termination of the 2300 years.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The term "king," here, refers to the persecuting power whether secular or religious. As both of Daniel's visions are local as well as strictly chronological, we are to look for no other "king" than the Mohamedan power in this place.* The little horn of the Greek empire was to oppress the Jews and Greek Christians, to the "time of the end," the ter-

* About 1805, as before remarked, The Rev. George Stanley Faber, B. D. Vicar of Stockton-Upon-Tees, published an interesting Dissertation on the Prophecies, differing in many important particulars from Sir Isaac Newton, Bishop Newton, and all who have followed their track, as Clarke, Scott, and others. It was found that Faber was more correct in some things, having the natural advantage of all modern writers over those who wrote at an earlier period on the prophecies. It may however, be impossible to find a writer wholly impartial, i. e. attaching no undue importance to events in his own time and country.

mination of 2300 years. The little horn of the Roman beast is to "wear out the saints of the Most High," three times and a half, or 1260 years, from the commencement of the papal reign.

Mr. Faber wrote about seven years after the breaking out of the French Revolution, that political earthquake, which by its horrid atheism, and terrible destruction of human life, convulsed all Europe and even America. In casting round for some striking prediction of these scenes, Mr. F. siezed upon Dan. xi: 36—40.

Mr. Smith, of our own country, who about the same time wrote an able Dissertation on the prophecies, took nearly the same view of this part of the eleventh chapter of Daniel.

The author of these illustrations not being able to reconcile Faber's and Smith's exposition of this portion of Daniel, with other parts of the evening and morning visions, and supposing it probable that time, the best of all interpreters of prophecy, might in some measure have modified the views of Mr. Smith, addressed to him a note to which the following is his answer. His "Key to the Revelations," recently published, give so much evidence of the advantages its author had derived from time and reflection, that it was hoped his views of this passage might have been so modified as to reflect a clearer light upon it. But often times opinions early embraced and long cherished, yield with reluctance even to increasing light.

This writer, deeply versed in the prophetical scriptures, now 77 years of age, is yet active, and able to preach regularly, retaining in an unusual degree, his ready mental faculties.

"King," not only denotes a dynasty, but a succession of rulers, civil or ecclesiastical. That it arose out of the Grecian empire we may readily see, by looking back to the parallel passages in the morning vision, now under consideration. (Dan. viii: 21, 25.) This is exactly the parellel point in the morning vision in which we stand, only on a third track of this great "highway." Dr. Scott, as we said, according to the first edition of his commentary, was thrown off his track by

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Roxbury Dec. 16, 1839.

MR. DAVID CAMBELL: My Dear Sir,—I came home Saturday evening, (13th inst.) and found your letter relative to Daniel 11th chap &c. My views of Daniel 11 are the same which I published in the Dissertation, viz. that the object of this last vision of Daniel was to predict the beast from the bottomless pit, as in Rev. 17. Of this he says in Dan. x. 1, "a thing was revealed to Daniel, and the thing was true, but the time was long." No such notice was hinted, of the time being "long," when the great eastern monarchies were predicted in chap. 2nd.; when the papal horn was predicted in chap. 7; when the Mohamedan horn was predicted in chap. 8; nor when the advent of Christ in the flesh, and the destruction of Jerusalem, in chap. 9. But in his last vision, a NEW THING, and far subsequent to the rise of the papal and Mohamedan pillars of Satan's kingdom, was to be predicted, and an event connected with the battle of the great day of God, and thus an event of these last days, and then more than 2000 years

bishop Newton's Dissertation, at verse 31, but was set on again by Faber. (See his remarks on Dan. viii: 23, 25, stereotype ed. See also, note, page 72 of this work.) Why he should here again, run off the track, on the very next trip, is very strange. (See diagram; also, period of Antiochus, Dan. 11: 31.)

For whatever power is predicted by "the king of fierce countenance" who will "magnify himself in his heart," as in Dan. viii:

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future. The mode of his introducing this event was striking, viz. he introduces a line of monarchs, from near his own time, down to the noted Antiochus Epiphanes, monarch of Syria, who greatly persecuted the church in Judea, and was the last monarch described before verse 36 of chap. 11, where the wilful power, (as Faber calls it,) the antitype of Antiochus Epiphanes is introduced. The vision then enters upon the "thing revealed to Daniel, which was true, but the time appointed was long"—and gives a delineation of it, not of any one man, but a system of infidelity; such as was the Voltaire system, which gave birth to the French Revolution of 1789, which occasioned wars most terrible in Europe for 25 years; (the 7 thunders in Rev. 10,) and destroyed, it has been calculated, about ten millions of the human race; and which had been planted in at least 12 nations in Christendom, and deeply planted in our United States. This system was perfected under the cover of Free Masonry. You will find a good delineation of these monarchs in the visions down to Antiochus, and to verse 36 of Daniel, in Henry, Scott, and the Comprehensive Commentary. After verse 36

23, &c., so here, precisely the same power is denoted by the "king doing according to his will," and "magnifying himself above every god." (verse 36.) Let the reader carefully read the parallel passages in their connection, and see, if he can, how any one familiar with prophecy can come to any other conclusion. Let none think the writer over anxious on these points. For once settle the simple outlines and true distinctions in the visions of Daniel, and follow out the same rule in the Revelations of John, as Smith, in a good measure, has done in his

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you will find little or no aid from these Commentators, unless a hint that they do relate, probably, to an antitype of Antiochus. It is a clear case (in my mind) that a new subject is introduced in verse 36, as has been hinted. All that precedes this, was many centuries back of the rise of the papal and the Mohamedan horns, in chap. 7 and 8. But what is introduced in verse 36, was many centuries future of the introduction of those horns. We find, here, that atheistical system clearly described, to the close of the first dynasty under it, in verse 40. The horrid influence, after this, continues till it ends in the close of the chap., and commencement of the next chap., in the battle of the day of God, in which this power, and popery, go into perdition: as in Dan. 7: 11, and Rev. 19: 19, 20, and many other prophecies upon the same event.

* * *

I am Respectfully Yours,

ETHAN SMITH.

"key," and the obscurity, hitherto resting on the page of prophecy at once departs. Sober enquirers after truth behold its cheering light!

The same argument used against Miller's theory at the parallel point, in Daniel 8th chapter, by Mr Smith, may be fairly turned against his own views of the 36th verse of this chapter.* For the 8th and 9th chapters are identical in their local and chronological boundaries, 2300 years, the length of the vision, and the Greek empire the locality of the events fulfiling the vision.

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* One fact overturns the whole of his scheme, viz. this number (2,300) on which he rests the whole of his fabric, has no connection with popery, but is found connected with Mohamedanism, to tell when that shall fall. Popery is predicted in Dan. 7 : 8, as the little blasphemous horn of the secular Roman beast; as all agree. In chapter 8 : 9, another little horn is predicted under the Macedonian goat, which should fall at the close of 2,300 years. Mr. M. takes it as a clear case, that this second little horn is also popery, the same with the horn of the Roman beast in chapter 7. He here mistakes. This horn in chapter 8, is the delusion of Mohamed, as is evident from the following things.

1. It is a horn under the Macedonian beast; popery is under the Roman beast.

2. Popery would not be given twice in Daniel, in two distinct unions, and Mohamedanism not given at all, as it is not, if it be not given here.

ıt us here compare the character of the
n of sin" with that of "the king" in
chapter, and we shall find that their
ined resemblance will rapidly fade away.
ıe king" was to be engaged in wars with
kings of the South and the North.
ı the parallel entirely fails. No similar
ɔits of the "man of sin" are predicted.
"king" as we shall see, "comes to his

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The description of the little horn, in chapter 8, 9,
y applies to Mohamedanism, but not at all to
y. To give the papal horn, chapter 7, the line of
:s to introduce it, comes down to the fourth, the
.n, where popery did arise. But, in chapter 8, to
.uce the horn there, the line is given only to the
the Macedonian, where Mohamedanism did arise.
our quarters, into which Alexander's empire was
:d, are mentioned, in one of which, this second
was to arise; and here Mohamedanism did arise,
ot under the Roman beast as did popery. The
ı hints that this second horn was to arise in the
ern quarter, which included Arabia; for it says,
axed exceeding great toward the south, and to-
the east, and toward the pleasant land," (Pales-
a thing true of Mohamedanism; but not true at
popery. Nothing is said of this second horn's
any thing toward the west, where popery was;
ı the south and east, where popery was not. Mo-
d arose in Mecca, in Arabia, in the south of Alex-
's empire; and his scheme waxed great where
s is here predicted; but where popery did not
.—SMITH'S REVIEW OF MILLER'S EVIDENCES OF THE
ND COMING OF CHRIST IN 1843.

end" at the close of this chapter, or ter
ation of 2300 years which is near at h
The "man of sin" continues till the re
of the imperial head of the Roman b
and the slaying of the witnesses, at the
mination of the 1260 years, a point of
as will be shown much more distant. V
so great a discrepance of character, l
chronological and circumstantial), "the
of sin," cannot represent the same powe
this "king."

37 Neither shall he regard the God of his fat
nor the desire of women, nor regard any god ; f
shall magnify himself above all.

In viewing all these verses applied t
Mohamedan "little horn," we meet bu
difficulty, viz: "he shall not regard th
sire of women," (verse 37.) This i
posed to apply better to the little h
Romanism. We shall not leave a st
and hitherto clear path for one diff
but refer the reader to Faber's notes.
also note on "the God of forces." (ve
For an account of the terrible and d

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* The desire of women, does not signify
to have women or wives; but, on the co
which women or wives desire to have.
the meaning of the expression is sufficien

wars of Mohamed and his successors, denoted by these predictions, the reader must have recourse to the history of those times.

He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, &c. (26th verse.) This is deemed by some as more applicable to an atheistical power than to the Mohamedan, because atheists do in fact disclaim against all idea of God. But even atheistical France deified and worshipped human reason. And it is true that Mohamed magnified "himself above every god" and opposed Christ "the Lord of Lords."

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from the uniform and unvarying phraseology of the whole Hebrew Scriptures; at least I have not been able to discover a single passage in the Old Testament, wherein the word desire, when constructed as in the expression under consideration, ever signifies a wish to have the thing imported by the substantive with which it is so constructed. Thus the desire of Israel, does not mean the wish to have Israel, but that which Israel wished to have, namely, Saul for a king; the desire of thy soul, is not the wish to have thy soul, but that which thy soul wishes to have; the desire of the heart is not the wish to have the heart, but that which the heart wishes to have; the desire of the wicked is not the wish to have the wicked, but that which the wicked wish to have; the desire of Ezekiel's eyes is not surely the wish to have his eyes, but that which his eyes desired, namely, his wife; and thus, not to

That the reader may see that Mohamed, although an apostate Christian, still maintained the semblance of piety, extracts from the Koran with notes, from the English and

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weary the reader with a long detail of instances, the desire of all nations, is not the wish to be master of all nations, but that which all nations desire, even the promised Messiah.

The original prediction of the promised seed, was delivered specially to Eve. It was her seed, that was to bruise the head of the serpent, not Adam's. To the advent of this seed she impatiently looked forward; and such was her eager desire, that upon the birth of her first child, for getting that Cain was 'Adam's seed no less than her own, she exclaimed, 'I have gotten a man, even Jehovah himself," I hold in my arms the promised Messiah. To the subsequent limitation of this promise to Abraham, Isaac, and Jacob, successively, we must attribute the vehement desire, which Sarah, Rebekah, and Rachel, all felt to have children; and the same cause will satisfactorily account for the excessive horror which all the Israelitish women entertained of barrenness. "Let me go up and down the mountains, and bewail my virginity," was the mournful language of Jepthah's daughter, when doomed by her father's vow to perpetual celibacy: "the Lord hath taken away my reproach among men," was the joyful exclamation of Rachel and Elisabeth: "hail thou, that art highly favored, the Lord is with thee, blessed art thou among women," was the salutation of the angel to the mother of the Saviour of mankind: the desire indeed of all nations, but in a peculiar and mysterious sense, the desire of women, inasmuch as he was to be born by the power of the Holy Ghost of a pure virgin. —FABER ON THE PROPHECIES, pp. 226, 227, 228.

French translators are introduced below.* Let these extracts be compared with Faber's notes on the passage "desire of women." Nothing could be more *undesirable* to woman than polygamy, so freely allowed by Mohamed. The extracts which have a bearing upon what is generally called the "Mohamedan paradise," and which is so often thrown in the face of those who hold to a millennial state of the Christian church on earth, will be attended to in a proper place.

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* Al Koran, Chapter 1, Entitled the Preface, or Introduction a; revealed at Mecca.

In the name of the most merciful God. *

Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray. b p. 187.

a In Arabic, al Fatihat. This chapter is a prayer, and held in great veneration by the Mohamedans, who give it several other honorable titles; as the chapter of prayer, of praise, of thanksgiving, of treasure, &c.

*This formula is prefixed to all the chapters (with the exception of one.) It is expressly recommended in the Koran. The Mohamedans pronounce it whenever they slaughter an animal, and at the commencement of their reading, and of all important actions. It is with them that which the sign of the cross is with Christians.—Savary.

b This last sentence contains a petition, that God would lead the supplicants into the true religion by which is meant the Mohamedan, in the Koran often called the right way.

38 But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

I have already endeavored to prove, that the two "little horns" were designed by the spirit of God, to typify the Papal and Mo-

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Chapter II, Entitled the Cow a; revealed partly at Mecca and partly at Medina.

In the name of the most merciful God.

AL. M. There is no doubt in this book; it is a direction to the pious, who believe in the mysteries b of faith, who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them; and who believe in that revelation, which hath been sent down unto thee, and that which hath been sent down unto the prophets before thee. c p. 188.

And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness.—p. 263.

Hast thou not considered those to whom part of the scripture hath been given? They believe in false gods and idols; and say of those who believe not, These are more rightly directed in the way of truth, than they who believe on Mohamed.—p 273.

a This title was occasioned by the story of the red heifer.
b The Arabic word is gheib, which properly signifies a thing that is absent, at a great distance, or invisible.
c The Mohamedans believe that God gave written revelations not only to Moses, Jesus, and Mohamed, but to several other prophets.

hamedan apostacies, and that the latter power in this chapter, is again predicted, under the character of "the king." The local and chronological series of events in this chapter have shown us, almost to a demonstration, thus far, that this formidable power cannot be popery, nor the atheistical revolution in France as supposed by Faber and Smith. (See diagram on the local boundaries of this chapter.)

"The god of forces," in this verse, is claimed by many expositors as denoting the worship of saints and angels, or tutelary gods in the Romish church, but it is applicable enough to the religion and worship of Mohamed. As some interpret the

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We formerly gave unto the family of Abraham a book of revelations and wisdom; and we gave them a great kingdom. There is of them who believeth on him; and there is of them who turneth aside from him; but the raging fire of hell is a sufficient punishment. Verily those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment; for God is mighty and wise. But those who believe and do that which is right, we will bring into gardens watered by rivers, therin shall they remain forever, and there shall they enjoy wives free from all impurity; and we will lead them into perpetual shades. —SALE'S TRANSLATION OF THE KORAN.

word it may refer to his military fortresses.*

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.

This still further illustrates the manner in which the "strange god" of Mohamedanism "increased with glory" in his conquests, possessing "the most strong holds," "dividing the land for gain," and causing his votaries to "rule over many."

"The immediate successors of Mohamed," says a popular writer, "conquered all of known Africa; as Moors they descended upon Spain and established the magnificent court of Cordova. The victorious standard of the crescent was raised on the cold mountains of Tartary, and the burning sands of

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* "For together with God, in his seat shall he honor Mahuzzim; even together with that God whom his ancestors knew not, shall he honor (them) with gold, and with silver, and with precious stones, and with pleasant things." (Mede. Marg. and Marg. Ref.) Mahuzzim is the plural of the word translated a fortress, a strong tower, or a rock, in very many places of the scripture, and in this very chapter, 7, 10, 19. Heb. True Christians, have, with David, but one Mahoz, the "Mahoz of salvation."—NOTES TO SCOTT'S BIBLE, p. 695.

Ethiopia." On Mount Lebanon, and by the waters of Babylon; under the pyramids of Egypt, and to Mozambique and Madagascar the standard-sheet of Mohamed was unfurled.

"Under the auspices of the Abassides, and in Bagdad on the Tigris, they were destined to sustain the cause of civilization. While Europe had not emerged from the shades of barbarism, the court of the Arabian princes was glowing with the glory of art and refinement, eloquence, poetry and science.

"Mohamed had taught a weak and effeminate people the great art of thinking and acting. The effect was like fire to their intellects. They studied medicine: they communicated, if they did not originate, algebra; they cultivated a taste for song and romance. Much of this stream of literary taste and cultivated refinement flowed out upon Europe, and stimulated, if it did not create, the revival of learning.

"Such, in a short space of time, was the progress and the vast results of Mohamedanism. Of this empire, the Turkish dominion was but a part. The Turks were originally a Tarter tribe, which first appeared in history as independent, under their chief Othman, who assumed the title of *Sultan*. They com-

menced their career from the Euphrates toward the Danube. They took possession of Syria, Egypt, Servia, Greece, Cyprus, Rhodes, and finally, in 1453, Mohamed the third, took Constantinople, and established the Sultinate on the throne of Justinian. Henceforward the Turks "encamped in Europe."

Mohamedanism was more emphatically propagated by the sword, than Romanism. The Saracens, and Turks made rapid progress, and many countries were "divided" for "gain," Syria, Palestine, Egypt, Ethiopia and many other parts of Africa and Asia and no small part of Europe. All the countries of the Greek church, except Russia, were overrun by this imposture, when Constantinople became the capitol of the Ottoman empire.

"Divide the land for gain." Mr Mede and bishop Newton seem to have forgotten a very material word in this part of the prophecy. The land was not only to be divided, but it was to be divided *for a price.* Our translation reads *for gain,* but in the margin it retains the proper import of the original, *for a price.* Now, in whatever manner the Pope might contrive to divide the land among his adherents, he certainly

not divide it among them *for a price*, or cially as a conquering warrior. He in- d the laity to make large grants of their s to the church as a sort of charity. Mohamed, and his successor in power, by force the "most strong holds," and led the land among those generals who ld pay most.

preceding notes we have allowed Fa- nd Smith to correct Newton, and other nentators, who apply different portions is chapter previous to the 36th verse, to western empire and the Pope. Now equal propriety and force, will Scott others correct Faber and Smith for ning the 36th to the 40th verses as ap- ble to the French Revolution.*

his interpretation, however, may be objected to, king the grand subject of this last vision of Dan- l great measure to coincide with those before in the seventh and eighth chapters; especially pect of the fourth beast, and the little horn of the t beast. But if the angel interpreted to the proph- plain language, what had before been shewn him emblems, and more obscurely, as it is manifest l in the former part of the chapter, why may he s supposed to proceed in the same way in the latter This does indeed, as here expounded, enter into ulars, and mention circumstances, not before ad-

40 And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

"At the time of the end." Here then, we must all meet together again. For to the Ottoman power, "the time of the end" has arrived. The sixth vial is nearly emptied of its contents, the bitter dregs only remain. The remaining five verses of this chapter therefore, refer to the *present* and *future*, not the *past*.

As the 2300 years in this vision are so nearly expired, and the present time approaches so near to the time of the end of the Ottoman power, (verse 40,) it is proper to speak with caution, for time will disclose the full meaning of passages relating to

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duced, especially as including the corruptions of the eastern church also, but the grand outline is the same. What may hereafter unexpectedly follow from the paroxysm of continental Atheism, the French Revolution, the usurpation of Napoleon Bonaparte, and his dynasty, we cannot say, but present appearances in no degree favor the opinion, that these things separately or conjointly are here predicted; and as to the rest, our posterity will be most competent to judge; and probably will discover, that we have all been mistaken more or less.—SCOTT'S NOTES ON DAN. XI, 39.

events not yet transpired. Yet the aspect of the horizon betokens changes not far distant. During the last summer, "the king of the south," the Pacha of Egypt, has "pushed at him," (the Sultan of Turkey,) very effectually too, destroying his entire army near the Euphrates, and is now actually "pushing" at the capitol, and the king of the north, (Russia,) may soon come "like a whirlwind," though he now, from policy, feigns friendship. For surely, Russia has always been a natural enemy of the Ottoman power because it has invaded and oppressed a great part of the Greek church, has long held as the seat of empire, the city in which the patriarchs of the eastern church have always resided.

Among the various indications of change, we consider the recent "*Hatti Scheriff*," or proclamation of the young Sultan of Turkey the most extraordinary, not only as completely changing the civil policy and immemorial usages of that empire, but embracing, at once, all the cardinal doctrines of Christian governments, and changing by a single decree, an absolute monarchy to a republic of laws and equal rights. The following is part of what may be called the Turkish Declaration of Independence:

"It is most important to fix the rate of taxes. Fortunately for the people, some time back they have been delivered from the vexatious system of monopolies—those bad sources of revenue. As bad a source of revenue still subsists, in the venal concession of offices. Each region is delivered up to the arbitrary will of one man; that is, to the most violent and greedy passions.—It is henceforth requisite that each Ottoman subject should pay a certain sum of taxes proportioned to his fortune and faculties. It is also requisite that special laws should fix and limit the expenses of the military and naval force.

"There ought to be laws to fix the contingent of each locality, and limit to four or five years the term of a military service. It is dealing a mortal blow to agriculture, as well as an injustice in itself, to take more hands from districts than they can fairly spare; and it is to reduce soldiers to despair and to depopulate the country, to retain them all their life in service.

"Without such laws as these, of which the necessity is felt, there can be neither empire, nor force, nor riches, nor happiness, nor tranquility. All these blessings may be expected from new laws. Henceforth, more-

over, every accused person shall be publicly tried, according to the Divine law, after act and examination; and no power shall, secretly or otherwise, cause any one to perish by poison, or by any other means, until a regular judgment has been passed. No one shall hurt another's honor, and each shall possess his property with liberty, and in fear of no one. The innocent heirs of a condemned person shall inherit his property, nor shall the goods of the criminal be confiscated.

"These imperial concessions extend to all our subjects, of every religion, without exception. Perfect security is accorded to all the inhabitants of the empire in life, honor, and fortune, as wills the text of our laws.

"All venality and traffic of offices shall be abolished as the great cause of the decadence of the empire.

"These dispositions, being a revocation of old usages, shall be published at Constantinople and throughout our empire, and communicated officially to the ambassadors resident there."

Moreover the Autocrat of Russia has already humbled the pride of the Turk, otherwise the Greek Republic could never have sustained their cause and establish their in-

dependence. "Many ships." The English and French fleets are already in the Mediterranean watching every movement, and if they adopt for a time, a moderate policy towards the waning crescent, they will pursue it no longer than to adjust the balance of power, and secure their own national interests.

The young Sultan during the last year a short time subsequent to the death of the old Sultan his father, offered his rival foe, the Pacha of Egypt, the entire management of the empire. To this the Russian emperor and his allies would not consent. It is doubtful too whether Russia will favor the reform spirit which the young Sultan has imbibed.

M. Mordicai Noah, a Jew, the editor of the New York Star, remarking upon this subject, says—

"The effect of these new doctrines will be felt throughout every part of Turkey, in Asia and Europe, and will make a deep impression upon the subjects of Mehemet Ali; also throughout Persia, and in every country where Islamism prevails. "Life, liberty, and the pursuit of happiness," according to the Hatti Scheriff, are conferred on "every religion without exception," and this at once raises to the degree of citizen and freemen,

four millions of Jews, many of whom inhabit, as captives, the land of their heritage.

"Dispensing to each equal liberty and equal law, if honestly carried out, is the most important step in the restoration of the Jews, which has been taken since their dispersion, and may be deemed a wonderful and significant sign in the east."

It is becoming more and more evident that the downfal of the Ottoman power and the overthrow of Mohamedanism, will prove an occasion of fierce conflicts between the jealous powers of Europe and Asia. However fortunate the Jews may consider these changes as favoring their long looked for restoration, they will, no doubt, be much involved in these desolating wars.

"At the time of the end" as we are assured by Joel, (chapter 3,) *war shall be sanctified*, that is, war shall be waged under a religious pretence. The spirit of war when combined with religious enthusiasm and superstition is dreadful beyond conception. The impious wretches, who thus dare to profane the holy name of religion shall perish "between the seas." The crusades or "holy wars" were typical of this last struggle of Mohamedanism with other false schemes of religion, and took place in Pales-

tine, between the Dead sea and the Mediterranean. Daniel, Joel, and Zacheriah, all concur in affirming that this will be a time of unexampled trouble to the Jews about the time of their restoration. Such, indeed, is the declaration of all the ancient prophets, and it is perfectly analagous to the events attendant on their first entrance into Canaan. And, at their partial restoration from Babylon, their "city was built in troublous times." Almost every intimation, of the restoration of the Jews, in the Bible, alludes also to the terrible calamities which will befal the wicked in Palestine. John, in the Revelation, lays the scene of the last great battle in the eastern empire, at Megiddo, or Armageddon, which is a town in Palestine, situated, agreeable to Daniel's prediction, "between the seas." The sixth vial, as we shall have occasion to notice in the sequel, is rapidly accomplishing its appropriate work in that part of the world.

The pronoun "him" and "he" so often used in this chapter, and especially in these few remaining verses, refers us to the soul or presiding genus of the eastern Anti-Christ. "*He* shall enter into the countries, and shall overflow and pass over." (verse 40.) Whether "he" is applied to the Sultan,

rallying his energies for his death struggle, the Autocrat of "the north," the jealous powers of Europe, or all these combined, time will soon disclose.* "Three unclean spirits like frogs," coming "out of the mouth of the dragon," [Pagan Rome,] out of the mouth of the beast," [nominal Christian Rome,] "and out of the mouth of the false prophet," [Hierarchal Rome,] are ere long to be combined in the great death struggle of the fourth beast or western empire. Perhaps they will begin their work by destroying the eastern or third beast with its little horn of Mohamedanism. Faber and Smith, as is well known, expect a revival of the European infidel power, personified by some

* Turkey has lost all her possessions in Greece—Ali Pacha became a rebel years ago, and despoiled the Sultan of Egypt and Syria—the Regencies in the Barbary States forgot their allegiance, and the Sultan, beset by Russia and abandoned by Pachas and Governors, was compelled to fall back within the Bosphorus and concentrate his power and resources. The present Sultan is too young to take the management of public affairs—The last Hatti Scheriff, to which we have referred, comes from the Divan, and most of the prominent members of that cabinet have been Embassadors, and attentive, skilful, discerning Embassadors at the general European Courts, and have all seen the necessity of a reform, and it has been at length made, which

great leader, to do this work, and to be here denoted "by the pronoun "he" and "him." But as we now have to do with matters of fact, theories are of less consequence. The downfal of the eastern Anti-Christ will settle all the difference among expositors, and show more clearly, the approaching fate of the fourth and last beast.

41 He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The followers of the Arabian impostor have held dominion over "the glorious land" of Judea, amid the many centuries which

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places Turkey side by side with the civilized nations of the world. A change in the religion of a people so devoted, and so numerous, cannot be expected, but the new civil regulations will of necessity produce great reforms in the practical operations and influence of their religion, and we may now see the Mosque the Chapel and the Synagogue, alike tolerated and tranquilly sustained under the laws in the city of Constantine, and wherever the cresent floats. These are changes which silently, but securely bring about great events—events which have been predicted and await their alloted time. We live in a wonderful age, and wonderful revolutions are at work.—NEW YORK EVE. STAR OF JAN. 11, 1840.

they have overrun, the Greek empire. From prophecy, it is evident that this "land" is to be the theatre of the last conflict, before the Jews shall be re-instated in the land of their fathers, in full and permanent peace.

"Edom," "Moab," and "Ammon" now supposed to be incorporated with the Ishmaelites and Midianites, is a most remarkable instance of definite prophecy exactly fulfilled. They have always remained independent. Even the Mussleman's power has never been able to subjugate them. The Ottoman Sultan even now pays the Arabs an annual pension of forty thousand crowns, for the safe passage of the pilgrims and caravans to Mecca. Yet they are often plundered.

"Ammon" was to be delivered to be a spoil to the heathen.*

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* Ammon was to be delivered to be a spoil to the heathen—to be destroyed, and to be a perpetual desolation. "All this country, formerly so populous and flourishing, is now changed into a vast desert." Ruins are seen in every direction. The country is divided between the Turks and the Arabs, but chiefly possessed by the latter. The extortions of the one and the depredations of the other keep it in perpetual desolation, and make it a spoil to the heathen. "The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin." (Burckhardt's Travels in Syria.)

In accordance with these old standing and characteristic immunities, the south eastern Arabs, in Arabia Felix, will doubtless escape the general conflict, as being far out of the line of the marches of those conflicting powers.

42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.
43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

"The land of Egypt shall not escape" the "overthrow" of this desolating conflict. The very success which now attends the arms of the Egyptian Pacha and his son in

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The land of Moab lay to the east and south east of Judea, and bordered on the east, north east, and partly on the south of the Dead Sea. Its early history is nearly analagous to that of Ammon; and the soil, though perhaps more diversified, is in many places, where the desert and plains of salt have not encroached on its borders, of equal fertility.

Idumea, or Edom, was situated to the south of Judea and of Moab; it bordered on the east with Arabia Petræa, under which name it was included in the latter part of its history, and it extended southward to the eastern gulf of the Red Sea.—KEITH ON THE EVIDENCES OF PROPHECY.

and Asia Minor, is doubtless prepar-
he way for a general expedition of the
ined powers into their country in re-

Mr Smith, in his Dissertation, thinks
will be two expeditions of the infidel
r into the east, with some distances of
between them. Facts begin to show
what he calls "infidel power" as refer-
o the French revolution will be some-
else. But whatever combined power
y be, "he" will destroy the eastern
Christ. It is very *probable* there will
ore than one expedition before the con-
t is complete.* If "the king of the
" comes down upon Turkey in Eu-
, "like a whirlwind," and having "over-
d and passed over" the ancient Helles-

hat this passage in Dan. xi, from the 40th verse
end, predicts two expeditions of the infidel power
'alestine, and at some distance of time from each
I trust will appear very evident from collateral
ecies, which will come into view in the course of
Dissertation. This concise prophecy in Daniel
s no mention of this Power's crossing the Mediter-
n, to return home from his first expedition; or of
vents, after he subdues Egypt, and has the Ethe-
s and Libians at his steps: till the tidings out of
ast and out of the north trouble him, and call him
to Palestine. But we cannot infer from this, that
turns to Palestine from Egypt; or that the event

pont into Asia Minor, he enters Palestine, from the "north," laying all the Turkish provinces at his feet, he beats his way round into Egypt, and finds access to whatever "treasures" and "precious things" a subdued people may have in their possession,—then "the Libyans and Ethiopians," (the Arabian and the Barbary states subject to the Turks,) "shall be at his steps." This would no doubt finish the most extensive expedition, and probably empty the contents of the sixth vial in drying up the Euphratean river of the Ottoman power, and prepare the way of the return of the Jews.

Dr Scott says, the things spoken of here, (verses 42 and 43,) are long subsequent to the expression, "time of the end," fixes the

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takes place immediately, or before he returns home from his first expedition. The contrary of this will appear to be the fact. This first expedition prepares the way for the restoration of Israel, by the subversion of the Ottoman empire; as I trust will appear. And the return of God's ancient people, their conversion to Christianity, and the preparing of the way for the last coalition against them, must occupy some time; as long a time, I apprehend, as the space between the sixth and seventh vials. For I believe it will appear, that the first expedition of this infidel Power will fulfil the sixth vial; and that the second will open the way for the fulfilment of the seventh.—SMITH ON DAN. XI.

period pointed out by this prophecy to later ages than those of the Saracens or even the Turks, the things spoken of (verses 40, 41,) being still future and therefore he will not even conjecture who is meant by "the king of the north or the south." Some of these things, future in the day of Dr. Scott, are now past, or taking place. The Turkish princes have heretofore "stretched forth their hands" (verses 42 and 43,) to grasp these countries, have seized their treasures and used them to strengthen their own power. The plunder now remains for others besides the Turk.

44 But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.
45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

These verses relate, *no doubt*, to events still future, for the most part, though doubtless soon to take place. Persia lies eastward and Russia northward of the claimed dominion of the Sultan. He has within the last twenty years had serious difficulties with both. These may be viewed as an earnest of the entire fulfilment of the prediction of his overthrow. Indeed it is but a few months

since his eastern army was completely overthrown near the Euphrates, which must have been "tidings out of the east" to "trouble him."

But with far more propriety this language will apply to the power which is to overthrow the Turks, finally. Whatever power this is, their interest will be extremely affected by the return of God's ancient people. These facts will prove "tidings out of the east and out of the north," which will "trouble" all Infidel and Anti-Christian powers.* To have such an influence set up

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* These tidings may be said to be out of the east and out of the north, as they will relate to the collection of the Jews and Israel from eastern and northern regions, to the Holy land. Repeatedly the restoration of the Jews is predicted as being from the land of the north, See Jer. xvi, 14, 15, and xxiii, 7, 8. The infidel Power will therefore be excited to collect "the kings of the earth, and of the world," for a new expedition into Palestine: and to unite in a vast confederacy for the utter extirpation of the new church of God in Jerusalem. The seventh vial finds him there, in Armageddon, at the head of his vast coalition of the kings of the earth, and of the false prophet; and it plunges him in ruin; (Rev. xvi, from the 13th verse to the end; and xix, 19, 20, 21.) Here, under the most signal judgment of the great Head of the church, he comes to his end, and none shall help him.—SMITH ON DAN. XI.

in favor of the Christian religion in these times of skepticism and infidelity, would produce a tremendous excitement throughout the world.

How long the present Sultan will be able to continue the humiliating peace now existing between him and "the king of the north," time will show. "Tidings" from that quarter, also, may soon "trouble him." He will then go forth to his death struggle, with great fury to destroy and "make away many." Palestine, the scene of unnumbered conflicts is to become the field of desolation and blood once more at least, before the "sanctuary" is "cleansed." It is a consolation to be assured that "where sin has abounded grace shall much more abound." From the early settlement of Canaan, and through all the wars of the Jews, Assyrians, Babylonians, Persians, Greeks, Egyptians, Syrians, Romans, Saracens, Turks, Crusaders, Musslemen and robbers, and in the present war between the Pacha of Egypt and the Sultan, Palestine, the "glorious holy mountain" has been made the great arena of battle and slaughter. Surely "the sanctuary" needs to be "cleansed" after being so long "trodden under foot of the Gentiles."

We have now gone through the morning vision, and in a few years more, may witness its entire fulfilment.* (See diagram in the quarto appendix.) Thus much for Daniel's prophecy respecting the Ottoman power. The 9th chapter of Revelations is devoted to a more particular prediction, of the rise, progress and fall of this eastern Anti-Christ, and will require a corresponding particular notice in its appropriate place.

Mr Miller's chronological calculations respecting the Ottoman power, and events incidental to the downfal of that empire, were

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* The following extracts from Miller's Lectures on the Second Coming of Christ, are from his stereotype edition, just published.

"Whoever lives until the year 1839 will see the final dissolution of the Turkish empire, for then the sixth trumpet will have finished its sounding, which, if I am correct, will be the final overthrow of the Ottoman power. And then will the seventh trump and last woe begin, under which the kingdoms of the earth and the anti-Christian beast will be destroyed, and the powers of darkness chained, the world cleansed, and the church purified.—p. 134.

"When the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; when the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be *no longer*, that is, God would wait no longer for repent-

published ten years ago. The events which, have transpired in Europe and Asia the past year, have thus far nearly fulfilled his anticipations, which go to confirm him in other parts of his theory. But these things are far from proving him correct on any other point. I am satisfied he mistakes in nearly every other calculation, and shall hazard nothing in attempting to prove it. It is most readily seen that his correct calculations as to the time of predicted changes in Turkey, will confirm multitudes in all the errors of Mr Miller, who are not discriminating in their views, or sufficiently read on the prophecies, unless timely instruction is given. With this class

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ance, no longer to be gracious; but his spirit would take its flight from the world, and the grace of God would cease to restrain men. He that is filthy let him be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. All things which are not eternal will be shaken to pieces, that that which cannot be shaken may remain. And this, if I am right in my calculations, will begin on or before A. D. 1839.—p. 109

Then if the two witnesses are the Old and New Testament, we are certain the third woe is coming quickly,

of persons, the views which are given in Mr Miller's lectures are calculated, and probably will, produce the most tremendous excitement this country ever witnessed.

It is a most singular feature in Mr Miller's theory, that with the downfal of Mohamedanism, the day of grace closes, (which he says will take place the 11th of next August,) the resurrection of the righteous to take place, and the destruction of the world with the wicked follow, in 1843. He denies the idea of a general restoration of the Jews, and siezes upon the earliest promised date of their return as the end of all things. The next section will show the fallacy of such calculations.

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and the seventh trump must shortly begin to sound, as I have already proved in my lecture on the trumpets, in the year 1839.—p.202.

Note by Mr Miller.—The author wishes to state that Lecture VIII. in this work was written twelve years since; and that the authorities he then consulted fixed the rise of the Turkish empire at 1298. He is now satisfied, by the examination of other authorities on the subject, that the foundation of that empire was laid in 1299. Hence the things mentioned in Lecture VII. (p. 109,) relative to persecutions, &c., and to the coming of the third woe, as mentioned in Lecture XIII. (p. 202,) which he supposed would take place in 1839, according to the first computation, will not be realized until the year 1840.—p. 300.

There appears to be a peculiar proneness in Mr Miller, to seize upon the commencement of an important predicted series of events and changes, as the entire consummation, and to expect in one year, what necessarily requires a succession of years. For instance, while historians differ one year in their chronological calculations respecting the establishment of the Turkish empire, Mr Miller uses the earliest possible date, and calculated its fall in 1839. He now has to vary his calculations.

This is one of the least of his errors. The restoration of the Jews, the overthrow of Mohamedanism and of Anti-Christ, and the introduction of the millennial reign of Messiah, are events to take place at specified periods, given in mystical numbers it is true, but none the less understood. The exhortation in reference to this mode of computation is, "Here is wisdom let him that readeth understand."

But of the end of the world we have in the Bible no definite information. Our Savior very plainly shows, that it was not to be known by any man, but He treated the enquiry as He treated all other questions of mere idle curiosity.

EXPLANATION OF THE DIAGRAM ON THE OPPOSITE PAGE.

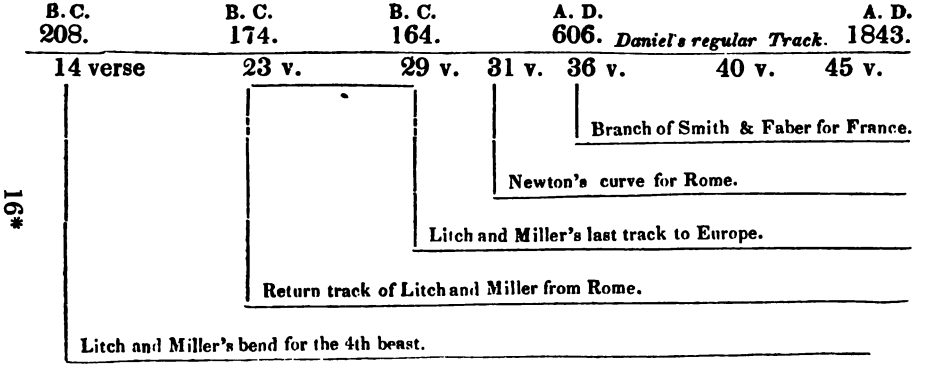
This crude illustration of the chronological outline of the morning vision of Daniel, as drawn in the 11th chapter, is designed for those who have not the quarto diagrams, belonging to this work, at hand. The difference of opinion among writers, is more strikingly detected in this chapter, than in almost any other portion of prophecy. The wandering of expositors after events to fulfil the several verses of this chapter, is particularly illustrated in the quarto appendix, where the local, as well as the chronological boundaries are given.

At verse 14, fulfilled 208 B. C., Miller, followed by Litch, leaves the straight track of this outline, to find events in the history of Rome, A. D. 40, as the fulfilment. They then return and are found within the locality of this vision from the 23d to the 29th verses, B. C. 164, when they leave again for the Roman history, and are found at Constantinople, A. D. 350.

Newton, and several others who follow him, leave the direct outline at verse 31, B. C. 164, for the Roman history, and the development of popery in particular. Faber followed by Smith, leaves at verse 36, A. D. about 606, and find events in the French Revolution, about 1790, which in their view is predicted from verse 36 to 40.

MINIATURE DIAGRAM,

Showing the Chronological Outlines of the Morning Vision, as drawn in the eleventh chapter of Daniel.



SECTION VII.

THF "SEVEN TIMES" CAPTIVITY OF THE JEWS.

In the 26th chapter of Leviticus, the phrase, "seven times," peculiar to the prophetical mode of computation, is four times repeated, in verses 18, 21, 24 and 28, meaning the same in every instance. The Lord assured the Israelites that if they pursued a course of disobedience, he would chasten them "seven times," i. e. according to the settled principles of interpretation, 2520 years. (See observations and note on page 62 and 63, respecting the three times and a half.)

Let the reader turn to the 26th chapter

of the book of Leviticus, and see what heavy judgments the Lord denounces against his chosen people if they should rebel against him, and in the eighteenth verse he will come to this first remarkable threatening.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

This threatening comes after and in addition to all the minor chastisements upon Israel, and was to be the crowning punishment after special means of reform utterly failed. The history of this people from the time they left Egypt till the Babylonian captivity, furnishes a long list of inflicted chastisements before the Lord gave them over. In addition to the terrible punishment threatened in this chapter, the 28th chapter of Deuteronomy contains a most fearful catalogue of which the following is a specimen, Deut. xxviii.

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

25 The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart;

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Let the whole chapter be read. Still it is repeated in Leviticus xxvi.

21 And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.

Nothing was ever perfected with the Hebrews, either in cursing or blessing, without the number seven. Three times and a half, as we have seen, and shall consider more at length by and by, is the measure of punishment to a degenerate Gentile church. In going on with this catalogue, we come to a

petition of this threatened displeasure against his chosen but stiff-necked in the 23d and 24th verses.

if ye will not be reformed by me by these
t will walk contrary unto me;
n will I also walk contrary unto you, and will
u yet seven times for your sins.

d not be said here, that Israel and Ju-
"walk contrary" unto the Lord, and
t "reformed" by all the means used,
d them of their duty by the frequent
on from surrounding heathen tribes.
v the fourth time this fearful and
nt threatening is repeated.

if ye will not for all this hearken unto me,
ontrary unto me;
I will walk contrary unto you also in fury;
n I, will chastise you seven times for your

v we can trace out the time when
as cast off, we shall find the epoch
ich to calculate these "seven times,"
d of Israel's degradation. And to
this, there is no difficulty, if histor-
s and scriptural analogy is our cho-
le instead of fancy or conjecture.

Instead of one epoch there are several, which instead of rendering the subject obscure, gives it the symmetry, proportion, and beauty, which runs through all God's plans of operation. It is man's folly which distorts, what is otherwise intended to be beautiful.

We will first consider the epoch of the full execution of these predicted curses, upon the ten tribes, who have generally been considered as lost, but that it will be found, the Lord has reserved a tenth, even of them, for the final restoration.

After the revolt of the ten tribes, from the house of David, they were generally called Ephraim, and the other two tribes, Judah. Jerusalem, the capitol of one kingdom, was within the land of Judah, and Samaria, the capitol of the other kingdom, lay in the land of Ephraim. In the first year of Ahaz king of Israel, Isaiah prophecied against Ephraim in this manner—(Isaiah, chap. vii.)

8 For the head of Syria is Damascus, and the he
of Damascus is Rezin; and within threescore and f
years shall Ephraim be broken, that it be not a peo
9 And the head of Ephraim is Samaria, and
head of Samaria is Remaliah's son. If ye will no
lieve, surely ye shall not be established.

Ahaz began his reign, B. C. 742, and

years from this, if Isaiah is correct, the ten tribes were broken and have never since been a people. Just 65 years after this, in the 22d year of the reign of Manasseh, king of Judah, Esarhaddon, king of Assyria, marched into the land of Israel, and carried captive from thence into Babylon all those who were the remains of former captivities, so that the land became utterly desolate, until a motley mass of other tribes of idolaters were brought to dwell in the cities of Samaria.* This was the last remnant of the revolted ten tribes—677 B. C. (See 2 Kings xvii: 2, also Ezra iv: 10.) Ephraim

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*The nations, which Esarhaddon had brought to dwell in the cities of Samaria instead of the Israelites, who had been carried thence, being on their settling in that country, much infested with lions, and the king of Babylon being told that it was because they worshipped not the God of the country, he ordered that one of the Priests which had been carried thence, should be sent back, to teach these new inhabitants how to worship the God of Israel. But they only took him hereon into the number of their former deities, and worshipped him jointly with the gods of the nations, from whence they came. And in this corruption of joining the worship of their false gods with that of the true, they continued till the building of the Samaritan Temple on Mount Gerizim by Sanballat.—PRIDEAUX'S CONNECTIONS, p. 46.

is no longer to have a name, yet a tenth, as a remnant is to be restored with the Jews; for such is the promise, in Isaiah, chap. vi: 9–13.

9 And he said, Go, and tell the people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of the people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.

11 Then said I Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate,

12 And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13 But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

Here then commences the 2520 years of the long threatened desolation, to the land of Israel, so far as it relates to the remnant of the ten tribes, of whom there is a tenth to be restored. "Seven times" from 677 B. C. terminates A. D. 1843. This, as we have seen, is the end of the Morning vision of 2300 years, if commenced with the going forth of the commandment, by Ahazuerus, to restore and build Jerusalem. But this can only be the earliest possible date of Judah's restoration, although it is the fulness of the

time to the remnant of Ephraim.* It was 93 years from the time Ephraim was broken, till the last remnant of Judah was carried into captivity. (See Jer. lii: 30.) We may expect, according to this computation, the remnant of Israel to return with the first companies of Judah in 1843, but must wait 93 years longer for the perfect year of Jubilee, or for the full establishment of Christianity to the entire nation.

There is another computation of time which goes to connect the last gleaning of Ephraim with this final desolation of Judah. Probably there were a few Israelites remaining in Judea, 93 years after the desolation of Samaria. If so, it will favor the idea that

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* In the twenty second year of Manasseh, Esarhaddon, after he had now entered on the fourth year of his reign in Babylon, and fully settled his authority there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine on the destruction of his father's army in Judea.

After he had possessed himself of the land of Israel, he sent some of his Princes with part of his army into Judea to reduce that country also under his subjection, who having vanquished Manasseh in battle, and taken him hid in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.—PRIDEAUX'S CONNECTIONS, pp. 42, 44.

the tenth of Israel are mingled with the Jews in their dispersion and to be restored by the same gradual process. Ezekiel in the 4th chapter, commencing with the 4th verse, is commanded thus—

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

It was exactly three hundred and ninety years from the revolt of Jeroboam and the ten tribes from the house of David, to the final desolation of the whole land by Nebuzaradan, in the twenty-third year of Nebuchadnezzar, B. C. 584. And from the 18th year of Josiah, (2 Chron. xxxiv: 29, 31,) when the house of Judah entered into solemn covenant with God to walk wholly in his ways, to the same period, was just 40 years. So long God bore "their walking contrary unto him."

This must suffice for the commencement of Ephraim's captivity, but we are not yet

done with Judah. The Lord bore long with them. In Hosea vii, He says—

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.
5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth.

Again, He exclaimed by the mouth of his prophet Hosea, xi: 8,—"How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboam? Mine heart is turned within me" Moved by tender compassion, God sent his prophets to warn his people of their doom, before their utter destruction. Of those, Isaiah, Jeremiah, and Ezekiel are conspicuous, giving many interesting statements of time and circumstances, some of which have already been introduced. This little work can admit of only a few more, and such only as go to confirm and illustrate general chronological points. The agreement of all the prophets on these points, with the apostle John is truly wonderful, and strongly invites to investigation.

Various means were used to show the degenerate people of God, the ruin, and wo to which they were hastening, if not averted by speedy repentance and reformation.

The same year in which Ephraim was absolutely "broken to be no more a people," was Judah brought under subjection to the king of Babylon and Manasseh the king, carried captive, having been a very wicked prince. While in Babylon, he became sincerely penitent, and the Lord softened the heart of the Assyrian king, who consequently permitted Manasseh to return to Jerusalem, and that city enjoyed a respite of 70 years.

In the third year of Jehoiakim, (607) Nebuchadnezzar carried the second portion of Judah captive to Babylon, among whom was Daniel and his three friends,* (Dan. i 1, 2. Chron. 34.) Jehoiakim was slain,

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* In the third year of Jehoiakim, Nabopollasar king of Babylon, finding that on Necho's taking of Carchemish all Syria and Palestine had revolted to him, and that he being old and infirm, was unable to march thither himself to reduce them, he took Nebuchadnezzar, his son, into partnership with him in the empire, and sent him with an army into those parts, and from hence the Jewish computation of the years of Nebu-

and Jehoiakin his son, reigned a few years in his stead, and was carried into Babylon.

The third prominent period in which Judah was carried into captivity, we find, was in the eleventh year of Zedekiah's reign, 588, (2 Kings xxv: 2 Chron. xxxvi: 17.)

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jerico; and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

To give a vivid impression of the wretched condition of Jerusalem at this time, Ezekiel

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chadezzar's reign begins, that is from the end of the third year of Jehoiakim. For it was about the end of that year that this was done, and therefore according to the Jews the fourth year of Jehoiakim was the first year of Nebuchadnezzar. But according to the Babylonians his reign is not reckoned to begin till after his father's death, which happened two years afterwards, and both computations being found in scripture, it is necessary to say so much here for the reconciling of them.—PRIDEAUX'S CONNECTIONS, p. 85.

was directed to draw on a tile the representation of a besieged city. In this, we have high authority for pictorial illustrations. See Ezekiel, chapter iv.

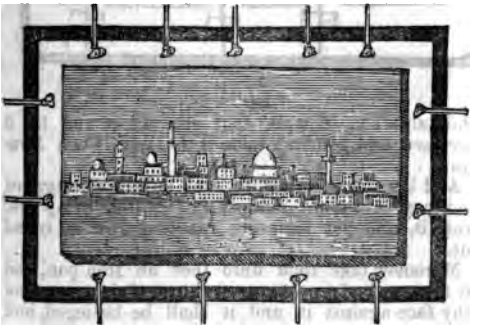


Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

The captives in Babylon, as well as the remaining Jews in their own land, vainly hoped that Jerusalem would be preserved. But Ezekiel by this, a most expressive sign, was commanded to show them to the contrary. This sign was given at the same time that the prophet lay 390 days on one side and 40 on the other, already noticed. On the tile, or large brick, the prophet probably drew a rude map of the city, like the foregoing cut with his iron pan and battering rams placed around it. Or he might have designed a representation of the remaining portion of the houses in the following manner.



7 Therefore thou shalt set thy face toward the siege

of Jerusalem, and thine arm shall be uncovered, and thou shalt prophecy against it.

8 And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

This must have been a painful experiment to the prophet to lay so long on one side, but the Lord would sustain him in the way of obedience to his command. The temple and city were at this time set on fire and entirely destroyed.

Still there was a remnant of Judah left in the land, who continued their wickedness, and four years afterwards, (584,) Nebuzaradan, captain of Nebuchadnezzar's guards, invaded Judah, fell on the poor remains of that miserable people, siezing and carrying captive to Babylon all who had not fled to Egypt, which amounted to no more than seven hundred and forty-five persons.*

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* While Nebuchadnezzar lay at the siege of Tyre, Nebuzaraden the captain of his guards being sent out by him with part of his army, invaded the land of Israel, to take revenge, as it may be supposed, for the death of Gedaliah, there being no other reason, why he should fall on the poor remains of those miserable people, whom he himself had left and settled there. In which expedition Nebuzaradan seizing upon all of the race of Israel that he could meet with in the land

Thus were the judgments four times predicted in the 31st chapter of Leviticus, inflicted on Israel and Judah at four different periods, at least. The fact that there was 93 years, between the first and last of these judgments, will receive further corroboration as we proceed. A small diagram on the next leaf, will relieve the reader, until after the introduction of another strong chain of corroborative predictions, relative to the seven times captivity of the Jews, found in the 4th chapter of Daniel, under the emblem of a remarkable tree.

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made them all captives, and sent them to Babylon. By this last captivity was fully completed the desolation of the land, no more of its former inhabitants being now left therein. And hereby were also completed the prophecies of Isaiah, Jeremiah, Ezekiel, and other Prophets relating hereto, and particularly that of Ezekiel, wherein God's forbearance of the House of Israel is limited to 390 days, and his forbearance of the House of Judah to 40 days. For, taking the days for years, according to the prophetic style of scripture, from the apostacy of Jeroboam to the time of this last captivity there will be just 390 years, and so long God bore the idolatry of the House of Israel. And from the 18th year of Josiah, when the House of Judah entered into covenant with God to walk wholly in his ways, to the same time will be just 40 years, and so long God bore their walking contrary to the covenant.—PRIDEAUX'S CONNECTIONS, pp. 124, 125.

EXPLANATION OF THE DIAGRAM ON THE OPPOSITE PAGE.

This diagram shows the exact order of time in which Judah was carried captive from the breaking of Ephraim "to be no longer a people," 677 B. C., till the last remnant of the Jews were carried into Babylon, 93 years afterwards. If these chronological points are correctly settled, the reader will see at a glance when to commence the long captivity of 2520 years, and precisely when that period will terminate. At the two extremities of the rule marks stand the dates of the beginning and end. The order in which a remnant of Judah returned from Babylon, after 70 literal years, for the fulfilment of the purposes of the 70 weeks is shown on page 217. Even this remnant during the space of 70 weeks, or 490 years, were under bondage, alternately, to the four idolatrous empires, and were utterly driven from Jerusalem by the fourth. So that the fact of a remnant sojourning in Judea 490 years, under tribute to the same four empires necessarily abates nothing from the entire captivity of the 2520. It was on the same principle of the temporary respite of 70 years granted Jerusalem, on the repentance of Manasseh and partial reformation of the house of Judah.

MINIATURE DIAGRAM,

Showing the Seven Times Captivity of the Jews, according to the Chronological Computation of Prophecy.

B. C. 677 — Ephraim broken, and Manasseh carried captive. 7 times, or 2520 years, extends to A. D. 1843.

B. C. 607 — Subjugation of Jehoakim and 2d date of captivity. Seven times extends to A. D. 1913.

B. C. 590 — Zedekiah carried captive, and Jerusalem destroyed. Seven times extends to A. D. 1930.

B. C. 584 — Last remnant of Judah carried captive, Seven times extends to A. D. 1936.



The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. — *Dan.* iv. 11.

. . . leave the stump of the roots thereof in the earth, even with a band of iron and brass till seven times pass over him — *Dan.* iv. 16—23, 25—32.

DAN. IV: 9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of my head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

24 This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king;

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

And "seven times shall pass over thee." This notable expression is repeated also, in verses 16, 23 and 32,—just four times, as in Leviticus xxvi: 18, 21, 24 and 28. "Seven times," which is four times repeated in those two chapters, 2520 years, constitutes the entire boundary of Daniel's evening vision. It commences with the captivity of the Jews in Babylon, and terminates with their general restoration from among all nations. The stump and roots of Nebuchadnezzar's visionary tree, which was the root of the four great empires, remain, "even with a band of iron and brass," during precisely the same

period. It is true, the branches and leaves of this great tree, (Dan. iv: 14, 15,) denoted the splendor of Nebuchadnezzar's empire, and the cutting down of the tree, referred to the remarkable manner in which the king of Babylon was driven into exile "seven times," or seven literal years; but even this also very strikingly accords with the period of the Jews dispersion during the mystical 'seven times,' which equals 2520 literal years.

"The stump and roots" of the tree remain in the ground until "seven times pass over it." This clearly connects the three succeeding empires with the Babylonian, which are to continue precisely "seven times" before the "stone cut out without hands" is to demolish them. Half of this period, that is, three times and a half, is assigned for the captivity of the Gentile church in mystical Babylon, and will be considered in its proper place.

Literal Babylon fell gradually, just in proportion as the Jewish captives were liberated, but was not utterly destroyed until the last company left, so will this tree, with mystical Babylon at its head be destroyed, body and branch, stump and roots, just in proportion, and just as soon as the Jews are gathered from their long dispersion, and the

Gentile church becomes purified from the harlotry of Rome.

This tree, as before remarked in its primary signification, certainly exhibits the punishment of the Babylonian Monarch, but it contains, also, a more deep and comprehensive meaning. The four great empires of which Babylon was the first, form a perfect parallel line with the period of Israel's captivity 2520 years. They both commenced together and will terminate together. The rise of these empires was gradual and the fall of Ephraim and Judah, as we *have seen*, was gradual. The downfal of the last of these empires and the liberation of the Jews will be gradual, as we *shall see* hereafter. This emblem agrees most perfectly, with the history of the house of Israel, as described in all other parts of scripture. A modern writer,* gives this emblem another interpre-

* "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it; the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars; she sent out her boughs unto the sea, and her branches unto the rivers," (compare Jer. ii. 21; Isa. v.; and Ezek. xix. 10.) where the description of Israel strikingly agrees with that given in Nebuchadnezzar's dream; "Like a vine she was fruitful, and full of branches; her stature was exalted

tation, and identifies it with the "vine brought out of Egypt." (Psalm 80.) To this the author does not assent though the points of resemblance may hold good in some respects.

Daniel and Nebuchadnezzar were both troubled at this vision, but it is by no means

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among the thick branches; and she appeared in her height with the multitude of her branches." And what emblem can more beautifully represent the fallen and outcast condition of Israel, than this same tree after the Watcher and the Holy One has sent forth his mandate; "Hew down the tree and cut off the branches; shake off his leaves and scatter his fruit; let the beasts get away from under it, and the fowls from under his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass." The tree, though denuded of its leaves, stripped of its branches, and deprived of its fruit—to all appearance a dry and withered stump—was yet to retain within itself a principle of vitality, by which, at the appointed season, it was again to shoot forth with renewed vigour. So the house of Israel, though scattered and peeled; an astonishment, a proverb, and a bye-word; without king, without priest, without sacrifice; ground down to the earth with the iron bands of oppression; still continues in existence, though exposed to the storms of many centuries; and this withered stump shall yet again shoot forth with new strength, and beauty; and Israel shall yet again blossom and bud, and fill the face of the world with fruit.—MILLENIAL TIDINGS No. 4, pp. 13, 14.

to be supposed that either of them ever understood its deep and extensive meaning. It was designed for ages far future to them. Daniel sat one hour in astonishment, and "his thoughts troubled him" as the typical interpretation was revealed to him. (verse 19.) This had a direct bearing upon the person of the Babylonian monarch. Nebuchudnezzar, for his pride and arrogancy against God, one year after the vision, was driven from among men, and his dwelling was among the beasts of the field, and he was made to eat grass like oxen until seven times, or seven literal years passed over him and until he learned that the Most High ruled. This, as a matter of history, was fulfilled in seven years, but as a beautiful allegory, it requires seven prophetic times to be fulfilled on a proud and degenerate people. God warned them repeatedly by Moses and the prophets, that if they "would walk contrary unto him," and "would not be reformed by him" they should be driven among the beasts, that is the kings of the earth, and be punished seven times for their sins.

This is a long and dreary captivity to the Jewish church, the last half of which a degenerate Christian church suffers with her elder

sister the Jewish church, in mystical Babylon. But some few there are who have not "defiled their garments," and who have gone through the firey furnace of persecution without the smell of fire upon their garments, though the furnace has been heated "one *seven times* hotter than it was wont to be heated," like the three Hebrew captives they came out unhurt. Daniel, too, stands as a representation of all true believers during this captivity, or in the words of prophecy, while driven among the beasts of the earth, the lion's mouths are closed and harmless.

In Jeremiah v: 14, we have this remarkable prediction.

14 Wherefore thus saith the Lord God of hosts, because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

How long shall they burn? Ezekiel answers, xxxix: 9.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and shall burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years.

A long trial of 2520 prophetic days, for the Lord said to Ezekiel, I have appointed thee a day for a year. Therefore this consuming fire is to last 2520 years. This would be heating the furnace "one seven times hotter than it was wont to be heated."* Yet the Jews will come out of it, and a wicked world will exclaim with an astonished Nebuchadnezzar, (Dan. vi: 25,) Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

Yes, the Jews when they return from their long captivity will be seen walking

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* And the word of the Lord came unto me, saying, son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the Lord have poured out my fury upon you.—EZEKIEL XXII. 17—22.

with one "like the Son of God." Ezekiel says, as quoted above, "they that dwell in the cities of Israel shall go forth," and Jeremiah, chapter 14, says.

2 And it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy.

9 Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thy hand as a grape-gatherer into the baskets.

Thus did the Lord make thorough work in executing the punishment predicted in the 26th chapter of Leviticus. Now let the question be decided, when did the 2520 years commence with Judah? There is no doubt about the time of Ephraim's captivity, neither should there be with regard to Judah. Those who affirm that it commenced B. C. 677, at the time Ephraim was utterly broken, found their argument on the following verses of the 45th chapter of Jeremiah, referring to Judah.

Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind would not be toward this people; cast them out of my sight, and let them go forth.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

Read also Jeremiah, chapter 21st to 29th, and Ezekiel from the 1st chapter to the 29th, and compare them with Leviticus 26th. But all this, as is now abundantly shown, only goes to prove that the first date of Judah's captivity was synchronical with the last date of Ephraim's, and that it was 93 years afterwards before the remnant of Judah, was "thoroughly gleaned as a vine."

The question then is answered. If the "tenth" of Israel with a portion of Judah commence their return in 1843, it will be 93 years afterwards, or 1936 before their entire land will be cleansed, the Christian sanctuary established, and the general national jubilee celebrated.

But the evidence is not all given in yet. It is a remarkable fact, worthy of notice, as corroborative of these calculations, that the

remnant of Judah which returned from Babylon, as an earnest of their final restoration, returned at four different periods, corresponding to the four periods in which they were carried into Babylon, and occupied the same time, 93 years. As the return of this remnant, after 70 years, was the earnest of the great final restoration at the expiration of the "seven times," so the manner of this restoration goes to establish a precedent by which to calculate the last gathering in of the harvest. The "gleaning" must be some time after the gathering of the "first fruits."

From the time Manasseh was carried captive, 677, (2 Chronicles xxxiii: 9—13,) till Jehoiakim was subdued and the second company was carried captive, 607, was just 70 years. (Dan. i: 1.) This seventy years respite was granted in consequence of the repentance of Manasseh and the partial reformation of Jerusalem. Yet the awful wickedness of the early part of Manasseh's reign was not forgotten.

From Jehoiakim's subjugation, 607, to the edict of Cyrus for the return of the Jews to rebuild the temple, was just 70 years. (Ezra i: 1, 2 Chronicles xxxvi: 22.) From the time Zedekiah was carried captive, 590, to the edict of Darius, (Ezra vi,) was 70 years.

And from the last carrying away of all, (Jer. lii: 30,) to the first dedication of the second temple, was also 70 years. So, also, as we have said, the prophecies of the destruction of old Babylon, were fulfilled in accordance with these several steps.* The diagram on the next leaf illustrates these points.

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* But about two years after Cyaxares dying, and Cambyses being dead in Persia, Cyrus returned and took on him the whole government of the Empire, over which he reigned seven years. His reign is reckoned, from his first coming out of Persia with an army for the assistance of Cyaxares to his death to have been thirty years, and from his being sole monarch of the whole empire after the death of Cyaxares and Cambyses seven years. Tully reckons by the first account, Ptolomy by the second, and Xenophon by the third. And the first of these seven years is that first year of Cyrus mentioned in the first verse of the book of Ezra, wherein an end was put to the captivity of Judah, and license given them by a public decree of the king's again to return into their own country. The seventy years which Jeremiah had prophecied, should be the continuance of this captivity, were now just expired. For therein after the taking of Babylon, and the death of Belshazzar, Darius the Mede is named in the cession before Cyrus the Persian, and the seven years of the reign of Cyrus are not there reckoned, till years of the reign of Darius had ceased, and there- according to scripture the first of Cyrus cannot be after the death of Darius.—PRIDEAUX'S CONNECTIONS, 183, 184 185.

EXPLANATION OF THE DIAGRAM ON THE O
SITE PAGE.

This Diagram illustrates the order of t
in which Ephraim was "broken to b
longer a people," and the several periods
process by which Judah was carried cap
until he also was gleaned from the lan
his inheritance. The gradual and unif
process by which the remnant of Jews
turned from Babylon, is here seen at a gla
That it should be just 70 years from
prominent event to another, gives us a
rant to expect a corresponding fulfilmen
God's threatenings and promises in re
ence to the seven times captivity.
mind of every believer should rest with
tire confidence in the expectation that Ju
and the tenth of Israel will be finally res
ed in a similar gradual manner, at the ex
ation of the 2520 years.

The last line on the page, represents
beginning and end of the 70 weeks, or
years, which was so exactly fulfilled, c
mencing with the edict of Artaxerxes, B
457, (Ezra vii: 7,) and terminated A.
33, when the "Messiah was cut off." (
section 4, page 95.)

For a more full illustration of these po
see diagram of the chronological outline
the 70 weeks, in the quarto appendix,
the morning vision.

MINIATURE DIAGRAM.

Showing the Chronology of the Seventy Years' Captivity in Babylon, and the return of a remnant as an earnest of the final restoration of the Jews.

B. C. Manasseh's captivity. Respite on repentance till 607, B. C.
677 ——————————————————— 70 *years.*

B. C. Jehoakim's subjugation. First edict of Cyrus, 737, B. C.
607 ——————————————————— 70 *years.*

B. C. Zedekiah carried captive. Edict of Darius, (Ezra vi.) 520, B. C.
590 ——————————————————— 70 *years.*

B. C. Last gleaning of Judah. Ded. of 2d Temple, 514, B. C.
584 ——————————————————— 70 *years.*

B. C. Edict of Arterxerxes. 70 weeks—490 yrs, fulfilled,
457 ——————————————————— 33. *A. D.*

Before proceeding to sum up this whole matter, the reader's patience and attention is called to the consideration of a few more striking coincidences, relative to the exact order of predicted punishment and its infliction on Ephraim and Judah.

God's first threatening (Leviticus xxvi: 18) "I will punish you seven times for your sins," began its execution on Ephraim and Judah conjointly, in the year B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv: 16,) "let seven times pass over him," and received its earnest of accomplishment by the 70 years respite on the penitence of Manasseh and reformation of Jerusalem, and will be finally consummated A. D. 1843.

Second prediction. (Lev. xxvi: 21.) "I will bring seven times more plagues upon you according to your sins."—Executed on Judah and Jerusalem in the reign of Jehoakim, 607, (2 Chronicles 36,) typically fulfilled, (Daniel iv: 23,) "till seven times pass over him,"—received the earnest of its termination in the first edict of Cyrus, (Ezra i: 1,) 537, B. C. and will be consummated A. D. 1913.

Third prophetical warning. (Lev. xxvi:

24.) "I will punish you yet seven times for your sins," commenced its execution, B. C. 590, (2 Chron. xxxvi: 17, 18,) on Zedekiah and another portion of Judah with the destruction of the temple—typically fulfilled, (Dan. iv: 25,) "seven times shall pass over him"—earnest of its termination, decree of Darius, (Ezra iv,) B. C. 520—fully consummated 1930.

Fourth and last predicted judgment. (Lev. xxvi: 28.) "And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." This last threatening commenced its fearful execution B. C. 584, (Jer. lii: 30,) when the remnant of Judah "was thoroughly gleaned as a vine," like Israel 93 years before, (Jer. xv: 9,) by the Babylonians who "turned back the hand as a grape-gatherer into the baskets." The allegorical fulfilment of this is also described, (Dan. iv:32,) "seven times shall pass over thee until thou know that the Most High ruleth," and received its embryotic consummation in the twentieth year of Artaxerxes, (Nehemiah ii,) when the last party of the captives returned with Nehemiah 445, and will receive its final and glorious consummation in

their great Sabbatical jubilee about 1936. The crowning year of release, which was to the Gentile slave what the jubilee was to the Hebrew, comes as we shall see, about A. D. 2000.

Now we are prepared for a summary, approaching to a mathematical demonstration. Let the view be as familiar as possible. Take the time that "Ephraim was broken that he be not a people," and Manasseh carried captive, B. C. 677, from the whole period of the punishment 2520
677

And we have for the first date, A. D. 1843

Next take from the seven times 2520
The date of Jehoiakim's captivity, 607

Which brings us to A. D. 1913

This period would show a great progress in the state of society, and perhaps be signalized for having passed the second engagement of the great battle of Armegeddon, —the final termination of Mohamedanism, and other forms of error.

Thirdly, take from the seven times 2520
The period of Zedekiah's captivity, 590

Which brings us to A. D. 1930

By this time the Jews must begin t
rstand fully the spiritual nature of Ch.ist's
ngdom, and nothing will ever bring them
such an understanding but the fulfilment
Joel ii: 28, 29.

28 And it shall come to pass afterward, that I will
ır out my Spirit upon all flesh; and your sons and
ır daughters shall prophecy, your old men shall
am dreams, your young men shall see visions;
29 And also upon the servants and the handmaids in
se days will I pour out my Spirit.

The first fruits of this was realized at Je-
salem, A. D. 33, by Jews and Israelites
out of every nation under heaven." [See
cts ii.) That was a token of the glorious
rvest, this will be the final consummation.
Fourthly and lastly take from the period
the captivity 2520
The period of the gleaning of the
it remnant of Judah, B. C. 584

nd we are brought down to A. D. 1936
e grand year of jubilee,—the millennial
ay of pentecost fully come" to the Jewish
anch of the Christian church.

SECTION VIII.

SABBATHS AND JUBILEES.

Having devoted one section to a
eration of the captivity of the Jews,
section will be devoted to an examin
the evidence of their final restoratio
fore proceeding, however, it may be
dwell a few moments to illustrate m
ticularly that mode of computin

millennium.* The Jews celebrated six Sabbaths, but the seventh Sabbath of which all the others were but typical, has never yet been celebrated on earth, but "remaineth for the people of God."

It is maintained by some writers that all great events in the history of our world have occurred in the perfect circle of sevens. Such, for instance, as the exodus out of Egypt—the return of the remnant from Babylon, and the death and resurrection of Christ. It is certain that this last event occurred in the year of jubilee, ten jubilees

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* The fact of the early institution of the seventh day Sabbath is generally admitted, however little its use and typical meaning is understood.

And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and, sanctified it; because that in it he rested from all his work which God created and made. —GEN. ii: 31—i: 1, 2, 3.

In Lev. XXIII, where we have the institution of the sixth several Sabbaths, the Lord says to the Israelites, "from even unto even shall ye celebrate your Sabbaths." "Seven sabbaths shall be complete."

from the cleansing of the second Jewish sanctuary.*

According to Hales' chronology, the first jubilee celebrated by the Israelites, was 1589 B. C. and the seventieth jubilee from that would reach to 1841, A. D. about the expiration of seven times after the breaking of Ephraim. 72 jubilees would reach to A. D. 1939, about the expiration of seven times after the gleaning of Judah. This computation does not include the years of release, but reckons by Sabbaths of jubilees, i. e. 49 years. If the years of release be added, it

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* The first account of the institution of the year of Jubilee is given in Lev. xxv, 3. It is completed like all other institutions in its primary constitution, by the seventh Jubilee or seven Sabbaths of years, so that the 49th year was in fact THE JUBILEE. Some say the fiftieth year was the Jubilee because it was kept sacred. But that was the year of RELEASE. The land indeed had two years of rest at the completion of the seventh Jubilee, and the objections which unbelief would suggest of consequent want are met as follows.

And if ye shall say, what shall we eat the seventh year? behold, we shall not sow nor gather in our increase; Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.—LEV. xxv. 20 -21, 22.

carries us down to about 2000, A. D., which is the period of the fulness of the Gentiles, when the whole creation will revert back into the hands of its rightful owner, and the "saints inherit the earth."

As we said, the Israelites celebrated but six Sabbaths, which was an imperfect number. In every other respect their cursings or blessings were completed by sevens.* Their Sabbaths were as follows—viz:

1. Sabbath of days.
2. Sabbath of weeks.
3. Sabbath of feasts.
4. Sabbath of months.
5. Sabbath of years.
6. Sabbath of jubilees.

It will be profitable to dwell a little on each of these Sabbaths separately, as it not only serves to corroborate all other correct modes of computing time by the prophecies, but furnishes the best analogy whereby to judge of the coming prosperity of the church. The reader is referred first to Leviticus xxiii.

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* If there was a famine it lasted seven years, if a season of plenty, seven years. Their final captivity seven times. Jacob must serve an idolator seven years for a wife. The firey furnace must be heated seven times hotter than usual. Gold be "seven times purified."

2 Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

3 Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein; it is the sabbath of the Lord in all your dwellings.

This was the Sabbath of days, the lowest denomination, or the unit, of these beautiful and significant numerical emblems. It bears the same relation to the great Sabbatical day of this lower creation, that figure 1 does to 9 in the Arabic characters.

SECOND—Sabbath of weeks—

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: seven sabbaths shall be complete;

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

"Seven Sabbaths shall be complete," i. e. the Sabbath of Sabbaths here typified, "shall be complete."

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* Heb. iv, 9. There remaineth therefore a rest to the people of God. Or as it is rendered in the margin, 'there remaineth a keeping of a sabbath" to the people of God.

THIRD. Sabbath of Feasts.

There were seven, and were completed in the seventh month. "These are the feasts of the Lord." (verse 4.)

1. Feast of the Passover, (verse 5.)
2. Feast of unleavened bread, (verse 6.)
3. Feast of Harvest, (verse 10.)
4. Feast of weeks or Pentecost,*(verse 21.)
5. Feast of Trumpets, (verse 24.)
6. Feast of Atonement, (verse 27.)
7. Feast of Tabernacles, (verse 34.)

FOURTH. Sabbath of months.

5 In the fourteenth day of the first month at even is the Lord's passover.

38 Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will-offerings which ye give unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

This completed the Sabbath of months.

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* This was fifty days after the Passover, and the first fruits of the barley harvest. The wheat harvest was commenced at this "feast of weeks" or Pentecost. It was one sabbath of weeks from the departure of Israel

In the first month they commenced the convocation on the 14th day at even, and on the 15th day of the seventh month was celebrated the crowning period of harvest. Thus will the harvest of the world be the 7th Sabbath.

FIFTH.—Sabbath of years.

Lev. xxv, 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

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out of Egypt to the giving of the Law on Mount Sinai, and it was just a sabbath of weeks from the resurrection of Christ to the pouring out of the Holy Spirit, as we find in Acts ii. 1, 2.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

This memorable event and the feast of weeks was long celebrated in the Christian church. The apostle of the Gentiles regarded it with much interest, as we find in Acts xx, 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

Here is the Sabbath of the land of Israel, which the Lord declared should have its Sabbaths. These Sabbaths were observed, more or less till about the time Saul become king of Israel, after which they were neglected altogether until the Babylonian captivity, 490 years. Seventy Sabbaths were then due to the land of Israel, and its inhabitants were driven out of it just 70 years to give it rest.

This Sabbatical year was highly typical of the great jubilee Sabbath which awaits the "whole creation." At the close of the sixth millennium there will be a thousand Sabbatical years due to our earth, for hitherto the whole creation has groaned, being in bondage to its wicked inhabitants.

SIXTH. Sabbath of jubilees.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

This was the last Sabbath given to the Israelites. But there remaineth for them the crowning Sabbath when "the fulness of the Gentiles be come in," for without them they "could not be made perfect."*

Immediately following the Trumpet which ushers in the great Sabbatical millennium, will commence earth's grand year of release, typified by the fifteenth year.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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* All which was typified by the sacrifices accompanying these sabbaths was fulfilled in Christ by the sacrifice of himself. But the great consummation of all which was typified by this mode of computing time remains to be fulfilled. The terrors of Sinai and the literal blowing of Jubilee trumps has ceased. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more; (and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." —Heb. xii, 18—22.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
12 For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.
13 In the year of this jubilee ye shall return every man unto his possession.

Where is the sceptical professor of Christianity who doubts that earth's inhabitants will one day go free? If there is any truth in the Bible, or any significancy in its typical Sabbaths and jubilees, "there remaineth a keeping of a SABBATH to the people of God." Here is evidence all but demonstration—it can be no more perfect till faith gives place to actual vision.

Before the Christian church can expect to enter upon her Canaan of rest, the walls of the great Jericho, of Satan's empire must be thrown down. This will be effected "not by might nor by power," but by the Spirit of God. Those who bear the jubilee trumpets of the Gospel need only to surround the walls of the great city, always remembering to give the "trumpet a certain sound." Joshua has given them an example, chap. vi.

3 And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Scott says the words translated "ram's" horn, may be rendered trumpets of jubilees, that is, such as were blown in the year of jubilee. The entering of Israel into the promised land was a jubilee to them. Instead of the dreadful trumpet of war, they were commanded to sound the trumpet of joy, as already conquerers.

Here again the number seven is used to perfection. Seven priests, seven trumpets, seven days, and seven times on the seventh day. This last day must have been the seventh day of the week, the Sabbath.*

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* The repeated prescriptions of the number seven must not pass unnoticed. "Seven priests," "seven trumpets," "seven days," and "seven times on the seventh day." (Lev. xxv, 9.) This attention to the number seven, in scripture, probably had reference to

This no doubt typified the seventh or Sabbatical millennium when nothing will be done inconsistent with the solemnities of a Sabbath. "Holiness to the Lord" will be inscribed upon every employment. The disciple's employment will be as sacred as his master's, who said in reference to the Sabbath, "my Father worketh hitherto, and I work." John v: 18.

If there is any meaning in the emblems which God has chosen to typify future blessings to his people, and if there is any significancy in the most complete system for computing time, every one may understand enough of the future for all practical purposes.

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the creation of the world in six days, and the Lord's resting on the seventh, which completed the first week; this was the first reason assigned for the sanctification of the sabbath, and occasioned the measuring of time by the periodical return of the seventh day, in most ages and nations ever since. (Notes, Gen. ii, 2, 3.) One of these seven days must have been a sabbath-day; the Jews say, that it was the last, on which the city was taken; and as they were doing the work of God, for his glory, no objection arises against it from the fourth commandment; any more than against the man's carrying his bed on the sabbath-day, in honor of Christ who had healed him.—SCOTT'S NOTES ON JOSHUA VI. 3—5.

If the world exists seven millenniums from the creation, it will complete just 140 jubilees, including the years of release,—one thousand Sabbatical years,—twelve thousand Sabbaths of months,—fifty-one thousand one hundred Sabbaths of weeks, and three hundred and sixty-five thousand Sabbaths of days.

Such is the interesting analogy which runs through the old Testament in the use of emblems. How few discover their full significancy! The bloody sacrifices prefigured the death of our Savior, and ceased after that event. The avenging sword is permitted, by such as look to Christ for defence, to remain "in its sheath," or "be beaten into ploughshares." But TIME has not ceased, nor will it, till the SABBATHS and JUBILEES are consummated in the grand anti-type. Then will the Angel "lift up his hand and swear that time shall be no longer."

SECTION IX.

RETURN OF THE JEWS.

It was the design of the writer, when the plan of this work was first proposed, to devote a separate portion of the book to the return of the Jews, and answer some of the more common objections urged against that doctrine. But of this the limits of the book will not allow. Besides, their return, in effect, having already commenced, and preparations in such an advanced state for their entire emancipation, (see page 165,) it seems untimely to argue the matter, and idle to answer objections. When Cyrus issued the decree to emancipate the Jews from captivity in Babylon, their way was not more open than it now is by a recent declaration of the

Turkish Sultan. (See page 165.*) It may require a few years to carry out the new law in its various bearings; as it doubtless did the decree of Cyrus. After the declaration of independence by the American Colonies in 1776, it was about six years before this declaration was confirmed, and the new states duly acknowledged, and it may be some years before the new law of the Sultan will receive the sanction of the great powers,

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* Respecting the return of the Jews to the land given to their fathers, opinions are various, of course some must be wrong. The most common error worthy of remark is that they must first be converted to Christianity. They will return as they are the moment all obstacles are removed. Their attachment to the country is strong enough with the present facilities for removal to fill up the land in a very short time. We may suppose the circumstances of their return, the striking fulfilment of prophecy, the sympathy and good will of all nations, instead of the hatred and oppression hitherto endured, will awaken their sympathies in return, and arouse in their softening hearts, inquiry after truth and susceptibilities to its influence. The Jews were not converted from their wickedness, before their return from captivity in Babylon. That return was a type of their final restoration. Through the liberality of Mehemet Ali, the Pacha of Egypt, forty thousand Jews have already anticipated their re-settlement in Palestine by a return, while we have no evidence that any one has yet been converted to the Christian faith.

and produce its full effects. Possibly it may arouse the war spirits, and lead to the great conflict at Armegeddon. The people of the United States date their national existence from 1776, though some years after this were required to obtain peace and independence, so may the Jews, though agitated by war for a while, date their emancipation from the Hatti Scheriff, issued at Constantinople in 1839.

Taking it for granted that the Jews will be restored, the reader's attention will be called merely to some general calculations respecting the time of their return, and some of the predictions of that event.*

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* The restoration of the Jews is repeatedly predicted in various forms of expression. The manner of their return is not so fully disclosed; but sacred history furnishes us with a beautiful and instructive chain of events, from which we may form our views of the future from the past, on the general principles of analogy. We need not greatly mistake, then, if we will allow imagination its appropriate work, restraining its tendency to overleap its bounds.

Those who have witnessed the services of the Jews in their synagogues of the large cities, (even in this country) where we might suppose they would lose more of their peculiarities than in almost any other, because they enjoy greater privileges here and so become more assimilated to our citizens, yet even here those who

It may be expected that great numbers of Jews will be established in the land of their fathers, in 1843. Several reasons for this belief has been shown already in another place. The 2300 years from "the going forth of the commandment to restore and build Jerusalem," the length of the morning vision extends to 1843. The events of this vision occupy the time from "the cleansing of the second sanctuary" to the first return of this long dispersed people. Another reason for this belief. The evening vision, or whole period of their captivity is 2520 years; from this take 677 B. C., the beginning of

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witness their feeling expressed in their solemn assemblies cannot doubt that they or their children will return to the land of the prophets. In their forms of worship, all their religious feeling is associated with Jerusalem, Zion, the sepulchres of the kings and prophets. They can never be assimilated in their habits, feelings and interests, to people of any other country. Another 1800 years would not effect this change. And what a standing miracle is such a fact, what an evidence visible to every one of the truth of the Bible, and of the certain fulfilment of all its predictions. What will their restoration and subsequent conversion be "but life from the dead" to the Gentile world? "For if the casting away of them has been the riches of theGentiles how much more their fulness."

eir captivity, and you have 1843, the ear-
st time of return.

This is a coincidence worthy of remark. he evening vision covering the space of 520 years, calculated from its earliest date mes out at 1843, the morning vision cov-ing the space of 2300 years from the only te for its commencement given, comes t also precisely 1843. The evening vis-n, however, is not completely fulfilled to e Jews until 93 years afterwards, and to e fulness of the Gentiles, 75 years beyond at period. (Dan. xii: 12.)

The restoration of the Jews after their ng and dreary dispersion will be an event no small influence in the world's redemp-on.

After the declaration of God's displeasure, fearfully manifested against this people their unparalelled sufferings, it will be ateful to the reader to dwell a moment on e promises of favor and restoration which ill stand out in honor of divine truth, when ey shall return and quietly enjoy, "the easant land."*

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* As already remarked, the strong regard of the ws to the land of their fathers, is, in their present

The following passages are collected as convenient for reference and profitable for reflection.

Isa. xi, 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

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state of unbelief, sufficient to draw millions to that country as soon as the repelling power ceases. Their attachment to the countries in which they now reside is very weak. They are a race of money brokers and pedlars among the nations, and are rich enough to remove when they please, being so situated as to prepare for a removal in a short time. When the Lord has fulfilled his purposes in overruling such motives as these to execute his designs, other motives may begin to operate. How would the love and sympathy of Christians flow out to them as soon as the way is opened for their return to Jerusalem! The wicked may be used by God to promote his designs. How was it with the Egyptians when the Hebrews were ready for their first march to the "land of promise"? They poured out their riches, and loaded down the Hebrews with presents. How was it when they returned from their captivity in Babylon? The same facilities were afforded. Cyrus furnished them with money and an escort; and sent orders to his merchants at Tyre to supply them with every thing needful in rebuilding their temple. He also directed the keepers of Mount Lebanon to furnish the timber, and ordered his soldiers to guard them from the hostile and jealous inhabitants. These are some of the facts in former cases, and from analogy we may infer that similar things may again be done.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

"An ensign" will indeed be set up, in view of the whole world, when Judah and a "tenth of Israel" return to Palestine.

Isa. II, 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it,

3 And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

This mountain is the same that Daniel calls the "stone cut out without hands," which became "a great mountain and filled the whole earth." Mountain in prophecy denotes a kingdom.

Isa. LX, 2 For behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

That the second verse has been literally and completely fulfilled no one can doubt, but the 3d and 15th remain unfulfilled as yet.

Isa. lxv, 18 But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

These verses also remain unfulfilled, except as a mere earnest of these blessings have been shed down upon individuals as the first fruits of the promised harvest. A great physical renovation is promised here, so that bodily health will be as universal as personal holiness. Indeed it would be mockery to call the abused and diseased bodies now found within the pale of the

church, "temples of the Holy Ghost."* Christ's complete kingdom on earth will be made up of subjects "without blemish," in body or soul, "without spot or wrinkle or any such thing," being "sanctified wholly," in their "whole spirit, and soul, and body." There will be no cause therefore for "the voice of weeping in the new Jerusalem state of the church, to Jew or Gentile—there will none be cut off in their "infant of days." Nor any thing like dotage overtake a "man that hath not filled his days." If an individual saint die at one hundred, it will be like dying in childhood, (verse 20,) but if a man dies a sinner at that age he dies "accursed." This certainly indicates long life to the Christians of that day. "For as the days of a tree are the days of my people."

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* All the blessings promised and all the curses threatened to Israel were of a temporal nature. The real blessings and curses were held in a figure and perceived only by an eye of faith. The really obedient in heart perceived the substance through the shadow. But no where are we warranted to reverse this order so far as to exclude the idea of a literal return of the Jews from their present dispersion. Formerly the lesser blessing implied the greater, now the greater blessing promised includes the lesser, i. e. their promised gathering in Christ includes their literal return to the land of Judea.

"And the inhabitant shall not say, I am sick."

EZEK. XXXVI, 21 But, I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore, say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

If this prophecy has not been fulfilled it gives the best reason for believing in the return of the Jews, as well as the reason for their conversion. God's truth and honor are here concerned. For illustration, suppose a king should sentence a thousand criminals to the penitentiary for seven years, and they suffer this time in prison, would not his honor and truth require their release at the end of this time? Suppose, further, that these citizens were the special favorites of the king but were banished for disloyalty, would not their conduct dishonor their sov-

ereign wherever they were known? Now should they repent and be restored to favor it would wipe off the dishonor which their misconduct had cast upon their king. So will it be, when the repenting Jews return to inherit the "glorious holy mountain." Their hearty allegiance will honor their rightful king.

JER. XVI, 14 Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt;

15 But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

The meaning of these verses is perfectly obvious. The deliverance of Israel out of Egypt had been celebrated throughout all their generation as the great song of deliverance. If this does not predict the general restoration of the Jews from among all nations, language cannot express such an idea. If it is said that the expression "from the land of the north," referred to the restoration from the Babylonian captivity it must be said, also, in reply, that they are to be gathered "from all lands whither he had driv-

en them."* The restoration of a remnant from Babylon was indeed an earnest and type of the final restoration.

We read again in

JER. XXIII, 7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth,

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* Many reject the idea of a literal return of the Jews. But they may as well reject the facts that they are literally dispersed among the nations, and yet remain a distinct people. Should they not return, some objections of infidels to the truth of the scriptures on the score of unfulfilled prophecy would remain unanswered. But their return would silence those objectors, and cover their faces with confusion. It would set forth a triumphant proof of the scriptures. The prophet informs us that there shall be signs and wonders in the latter day, but what signs can be more wonderful or more convincing than the exact fulfilment of prophecy. It is equal to a demonstration in geometry.

Some have abandoned the idea of their return because the eccentric Wolffe, a converted Jew, after much labor and travel among the Jews, has given up the idea. His views are of small weight against a "Thus saith the Lord." He, with a well disposed but unequally ballanced mind, having "run before he was sent," or fainted before the ripened harvest, turned back in despair. He doubtless found very little encouragement from the present state of "his kindred." But what if Moses had exercised as little faith and perseverance? Perhaps he did at first, when seeing the feeling of his brethren he left them 40 years. But after that his active labors for them are well known.

which brought up the children of Israel out of the land of Egypt;

8 But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

"And they shall dwell in their land." Who will presume that these predictions have been fulfilled? Or who will dare say they never will be fulfilled? How will skepticism ever be silenced if such predictions as these are not fulfilled.* This wonderful restoration of the Jews after their dispersion all the world over, will so far exceed the miracle which God wrought in their deliverance out of Egypt, that that event will not deserve to be compared or mentioned with their final restoration.

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* The quotation from Jeremiah xvi. 15, repeated xxiii. 8, has a primary allusion, without doubt, to the short respite of a remnant of the Jews from the Babylonian captivity. A respite of 70 weeks or 490 years. But those predictions will only receive their complete fulfilment when the Jews are gathered "from all countries whither the Lord has driven them." On their safe exodus out of Egypt they sung the "song of Moses," but on their final restoration to their own land they will learn the "SONG OF THE LAMB," who will deliver them out of the north country, and out of all the countries whither he had driven them.

2 Cor. iii, 15 But even unto this day, when Moses is read, the vail is upon their heart.
16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

How true is this of Israel at this time? Not less than when written by the apostle 1800 hundreds years ago.* What a standing miracle are the Jews, showing in many respects to all men the truth of the Scriptures. Have they been preserved a distinct people in vain? Will they never "turn to the Lord" and have the "vail taken away?" The first generation of Jews which return to Judea, will realize as little of the great purpose for which the Lord gathers them from among all nations, as the multit-

* During the last summer the writer visited three Synagogues of Jews in New York to witness their ceremonies and learn their real sentiments and feelings. His strong emotions while there are not easily expressed. Let any man who disbelieves in the return of the Jews before their conversion remove if he can the vail from their hearts. During 1800 years this vail has become more and more immoveable. Nor can we suppose it will be taken away until they behold the fulfilment of prophecy respecting their final restoration, and meet Christ as the multitude from all nations on the day of Pentecost. Then and not till then will the vail be removed. All attempts to convert them in other lands may be expected to prove abortive. Nothing but the out-pouring of the Spirit on the day of

udes which came out of Egyptian bondage, understood the purpose of their settlement in Canaan. They will have a zeal for God but not according to knowledge, until this vail is removed.

It is highly probable that many of them will be active in the terrible conflicts which are to precede the ushering in of their pentecostal state, and no doubt many of the present generation are from long established habits better adapted to such a work, than to enter into the rest of the peaceful kingdom of Christ on Mount Zion. Most of them will return with this vail upon the heart and mistake the nature of the kingdom which their Messiah will erect, sitting on the throne of David and reigning till "all his enemies are put under his feet." Nor would such a mistake be more strange than some made by the apostles, even after the resur-

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Pentecost was sufficient to remove the long cherished and deep seated prejudice from the chosen and privileged twelve. And what can be expected from a hardness which has been accumulating eighteen hundred years? The Jews are now as blind to spiritual things, and as hostile to Christ, as were those who saw his works, but combined to destroy him. They are as far from apprehending his first mission as at the time of Tiberius Cæsar.

rection, when they inquired, "Lord wilt thou at this time restore the kingdom unto Israel?"

HOSEA XII, 12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly; therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

Jacob served a Syrian idolater 2520 days for the mother of Judah and as long for the mother of Ephraim. Why does the prophet allude to this fact? Plainly because Judah and Ephraim carried into captivity, were to serve idolaters as many years. As in the case of Ezekiel, the Lord said, son of man, I have appointed thee a day for a year. (Ezekiel iv: 6.) But Jacob returned from this long service and the Lord met him with a blessing and surnamed him Israel. This is a type of the restoration of Judah and Ephraim after they fulfil their time of service. Moreover, by a prophet, the Lord brought Israel out of Egypt (verse 13,) and of this prophet Moses says, "the Lord will raise you up a prophet like unto me," &c. This prophet is Christ, "the captain of the

Lord's host," who will deliver the seed of Abraham, his friend, from a bondage worse than Egyptian, after they have borne the reproach deserved for their sins the appointed times. (verse 14.) Ephraim and Judah will "fulfil their week" of times, as Jacob "fulfilled his week," of years, before they receive their complete discharge from the Laban of oppression.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

21 And Jacob said unto Laban, Give me my wife (for my days are fulfilled) that I may go in unto her.

26 And Laban said, It must not be so done in our country, to give the younger before the first born.

27 Fulfil her week, and we will give thee this also, for the service that thou shalt serve with me yet seven other years.

Here the time (Genesis xxix,) which Jacob served Laban is computed three different ways, first years, "seven years"—then by days, "for my days are fulfilled," (2520) and thirdly, weeks, "fulfil her week," a week of years. In the same manner, a day denoted a year as we find in Numbers, xiv: 34.

After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

Also, as we have seen, Nebuchadnezzar was driven to the society of the beasts of the field and deprived of his reason "seven times," or 2520 days, when being humbled, he was restored to his former exalted station, and worshipped the true God, so as if for type of their own banishment among the beasts, or idolatrous heathen rulers, was he set forth to the sons of Jacob for an example, as in the case of the prophet Ezekiel, suffering "a day for a year," even so the Jews, driven out among the "beasts" of the earth, after an exile of 2520 years, shall return to their former inheritance, and become "kings and priests unto God."

As Jacob returned from his service of the idolatrous Laban, he was met in the way by the Angel of the Covenant, who blessed him and called him by a "new name." (Gen. xxxii: 28.) So with the returning Jews, Christ will meet and bless them, and "call his people by another name." But they must expect to "wrestle" with many difficulties. It has been suggested in the foregoing pages that the Jews, as a body, will return in their impenitence as they did from Babylon, and as the Hebrews went up out of Egypt. Like those seasons too, there will undoubtedly be some really pious pray-

ing souls like Daniel, Ezra, Nehemiah, &c. To such, Solomon's prophetic prayer will apply. It is recorded in 2 Chronicles vi: 37, 38.

37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;
38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name.—

"Then hear thou," &c. the 39th verse continues. The objector may say this prediction and implied promise had reference only to the restoration from the Babylonian captivity. But such an objection is answered in Isaiah xi: 11, 12.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Something like a spirit of penitence like that breathed forth in this prayer of Solomon is beginning to possess the hearts of many of the Jews abroad. In an article in a late number of the London Quarterly Review the writer speaks of the increasing interest manifested in the Holy Land, by the whole body of the Jews.* They no longer conceal their hope, and their belief, that the time is not far distant when "the Lord will set his hand again the second time to recover the remnant of his people."

The writer justly adds, "this is no new sentiment among the children of the disper-

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* In Poland, the great focus of the Hebrew people, the sentiment is most rife that the time is near at hand for the turning of their captivity; often times they meet together in their synagogues for humiliation and fasting; and falling on their knees, like Daniel, (5, 10,) with their faces towards Jerusalem, offer these beautiful and touching petitions—

"We are more sinful than any other people, we ought to be ashamed more than any nation; the joy of the Lord is gone from us, our hearts are wounded. Why?—because we have sinned against the Lord. The temple is destroyed; there is no Shechina abiding among us; we are despised and trodden down by all people. The words of the prophet are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, Thy

sion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people, but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation."

After alluding to the alteration in the disposition of modern Gentiles towards them and the benevolent enterprises which have been originated by Christians in later years to improve their condition, the writer proceeds, "Encouraged by these proofs of a bettered condition, and the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry. Both from themselves and their con-

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holy habitation, and cause the Messiah, son of David, speedily to appear, and according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness and from all our idols."

What a marvellous thing, that this despised and degraded people, in their suffering and baseness should yet be minutely observant of the royal supplication which fell from the lips of Solomon in the palmy days of Jerusalem.

verted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret.*

"Already," says Mr M'Neil, in his excellent lectures on Jewish prophecy, "as we have heard from an eye witness of the interesting scene, some of them assemble on the

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* One of them, who lately, in the true spirit of Moses, went a journey into Poland "unto his brethren, and looked on their burdens," (Ex. ii. 11,) informs us that "several thousand Jews of that country and of Russia, have recently bound themselves by an oath, that, as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord until he shall send the Messiah." "Large bodies, moreover," he continues, "have acted on this impulse; we state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty fold; that, though within the last forty years, scarcely two thousand of that people were to be found there, they now amount to upwards of forty thousand; and we can confirm this statement from other sources, that they are increasing in multitude by large annual additions.

For many years past this desire has prevailed among the Hebrews; old Sandys has recorded it in his account of Palestine; but it has been reserved for the present day to see the wish so amply gratified. In all parts of the earth this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration.

eve of their Sabbath, under the walls of Jerusalem, where the "abomination of desolation standeth," and chant in mournful melody the lamentations of their own Jeremiah, or sing with something like a dawn of hope,—

"Lord, build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
Lord build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily."

Scriptural passages going to prove the literal return of the Jews, are too numerous even to be referred to here, much less to be quoted. The objection that all the promises imply spiritual blessings, no more prove that there will be no literal restoration of the Jews to their own land, than it proves that the moment a man is born into Christ's kingdom on earth, he shall no longer possess a "literal" body.

SECTION X.

EVENING VISION CONCLUDED.

Having in the 11th chapter witnessed the close of the morning vision of Daniel, in the destruction of the little horn of the goat, or the eastern Anti-Christ, and the consequent return of the Jews, to commence the cleansing of the sanctuary, we come now in the 11th chapter, to consider the predicted close of all earthly affairs. In the several chapters which predict the events of the morning vision, Daniel no where alludes to the millennial reign of Christ, or the scenes of the judgment or general resurrection. But these are all brought to view in the ii, vii, and xii chapters which belong to the evening vision. It has been already abundantly

ed that the prophecies of Daniel are ar-
ed under two great divisions, the first
acing the four great empires, covering
hole time of 2520 years, the other em-
ng the two middle empires, in their
al stages and modifications, existing
years. The first, includes the whole
d of the Jew's dispersion, the other em-
s only the period from the cleansing of
econd temple, to the first preparation
ie cleansing of the millennial sanctuary.
ere is no intimation, therefore, given by
el, that the fulness of the Gentiles will
in at the end of the 2300 years, but at
nd of the three times and a half and
destruction of the papal horn of the
h beast and empire. He clearly pre-
that event, as we have seen, in the
d 7th chapters, and shall now see in the

P. XII. And at that time shall Michael stand up,
eat prince which standeth for the children of thy
; and there shall be a time of trouble, such as
was since there was a nation even to that same
and at that time thy people shall be delivered,
one that shall be found written in the book.

is time of trouble will be general, both
ws and Christians, and will probably
nue, more or less, from the destruction

of the eastern Anti-Christ, to the slaying of the witnesses, and the downfall of the papal Anti-Christ.* We are every where taught in the prophecies, that unparalleled troubles await the wicked world just before the millennial reign of the saints, and also at the close of the millennium, just before the general resurrection and judgment day, wicked men and devils will have a short time to manifest their opposition to Christ. These two periods of trouble are in this verse viewed at a single glance, together with the resurrection and judgment of the righteous and the wicked.

Michael signifies "who is like God?"

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* Some writers assume that the "time of trouble" spoken of here was entirely fulfilled upon the Jews at the destruction of Jerusalem. Christ said to his disciples in reference to that event—When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.—Matt. xxiv: 15, 16, 21.

This is strong language certainly, and is quoted from Daniel almost verbatim. But it presents no difficulty to the liberal minded reader who is familiar with the prophetical scriptures. We are only to keep in mind the fact so often alluded to in these illustrations, that prophecy receives a fulfilment in the type as well as a consummation in the anti-type. To understand the force of the language of Christ in reference to Jerusalem, the reader must turn to the account of the destruction of that city, by Josephus.

And this name, with the title of the "great Prince who stands for the children of thy people," clearly points out Christ, who is the judge of quick and dead.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
3 And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

The meaning of these passages is so perfectly obvious, as to require no comment. The general resurrection ends the series of events predicted from the time of Daniel to the close of the millennial reign of the church on earth.*

A very recent writer applies these verses, together with whole of the 12th chapter, to the period of Antiochus shanes. Several writers of past centuries apply the 11th ter of Daniel to the persecutions of that vile prince. Few believe that "when the tribulations of the Jews were re- d by the death of Antiochus and the victory of Macha- they came up out of the dust, into which they had crushed," and were thus "raised to everlasting life;" at those who had yielded in the time of trouble and tion, "came forth to everlasting shame and contempt." LER OVERTHROWN, p. 79.
will those writers deceive many, who assert that all s fulfilled at the destruction of Jerusalem! Christ did te this language as applicable to the destruction of

After the termination of the fourth kingdom, as Daniel tells us, in chap. vii: 18. the "saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This was not done at the termination of the third beast with Mohamedanism, but will be done immediately after the destruction of the fourth. Also chap. ii: 44, when the first outline of this vision was closed, at the destruction of the image, it is said, "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever."

Jerusalem in the 24th chapter of Matthew, but he used language of similar import, which can be understood upon no other principles of interpretation but that of describing the events of the type and the antitype at a glance.

Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The nature, therefore, of this millennial ingdom of Christ will be everlasting, and ot "given to other people"—it will not hange hands like the four great empires ast described, but being established over all he inhabitants, (as the "mountain is to fill he whole earth,") it will embrace the gene- al resurrection and judgment, and stand orever after the earth is renovated by fire. The resurrection of those who are not the ubjects of this kingdom, will be only to shame and everlasting contempt," while he eternal felicity of those who have "turn- d many to righteousness" is denoted by the ost beautiful figure,—"They shall shine s the brightness of the firmament, and as he stars forever and ever."*

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*Two recent works on the subject of prophecy, productions f the Boston Press, are matters of some curiosity. The first s entitled "Miller Overthrown, or the False Prophet con- ounded," written by one who styles himself A COSMOPO- ITE, a Roman Catholic in sentiment. The other is entitled Miller's Theory Utterly Exploded." written by OTIS A. KINNER, a Universalist preacher. The first holds that all he prophecies of Daniel were fulfilled in Antiochus Epiphanes, he other, that all the probecies of both the Old and New Testa- ient were completely fulfilled at the destruction of Jerusalem. fter they have "overthrown" and "exploded" Mr. Miller nd his theory, which by the way will be no great task, they ill have nothing to do but to "explode" one another. Some struction can be derived, even from such works as these.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased

The sealing of this book of prophecy may have a double allusion. It may mean making it sure, and certain of fulfilment, or it may mean that it reaches so far into futurity as to become an unknown or sealed book to the reader in the early days of the church, little of which would be understood "till the time of the end," i. e. the time of fulfilling the predictions. In the Revelation, events about to take place are represented as contained in a "book sealed with seven seals, and none was found worthy to loose the seals thereof," but Christ, the same great personage who now "standeth for the children of thy people." (verse 1.) We have arrived so near "the time of the end" that many begin to "run to and fro," and the facilities for so doing are rapid, and general intercourse among men, as is now seen, cannot escape the notice of those who duly regard the signs of the times.

If any through indolence, or any other motive interpret these words of Daniel as a *command* to "seal up the book" and not read or investigate the subject of the prophecies, they are referred to Rev. xxii:10,

where the *command* is to them *repealed* and a new one given, "Seal not the sayings of the prophecy of this book for the time is at hand."*

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.
6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?
7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his

* Here again those writers who contend that all prophecy was fulfilled at the destruction of Jerusalem, assert that John wrote the Revelation before that city was destroyed, and that all was fulfilled in that event. Hence the language "the time is at hand." But to Daniel "seal up the book even to the end." Such writers quote also our Savior's words, Matt. xxiv. 34, 35.—"Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."

Miller says that "this generation" here means all the children of God in all succeeding generations on earth, but such an evasion of the difficulty, if not equally absurd with that of the other, is equally fanciful. The only principle of interpretation which will harmonize all these seeming difficulties is this again, all the calamities which Christ pronounced upon an ungodly world in all ages was typically fulfilled on that wicked generation of Jews. At the destruction of their city it is estimated that 11 millions perished, and the remainder were carried into captivity!

right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Daniel here discovers two angels, one on each side of the river Tigris, one of which inquired of the representative of our spotless High Priest "clothed in linen," how long shall it be to the end of these wonders? The answer is a repetition of the same period as in (Dan. vii: 25,) which was a drawing of the second outline of the evening vision. "Time, times, and a half" i. e. 1260 years. This number is applied solely to the evening vision, and gives the time during which the western little horn "the man of sin," which arose out of the Latin church, was to continue. It is never named in the morning vision. The 1260 years from the rise of this "little horn" extend to the dawn of the millennium.*

* The OVERTHROWER of Mr. Miller considers these 1260 days fulfilled from the time that the fire of sacrifice was taken from the temple to the setting up of the image of abomination by Antiochus.—MILLER OVERTHOWN, p. 82.

The EXPLODER of Mr. Miller, assumes that these 1260 days were accomplished at the destruction of the temple by the Romans, and also that the 2300 days and the 70 weeks of the morning vision came out just at the same time.—MILLER EXPLODED, p. 209.

This is the period when the Gentile portion of God's people are to come out of captivity, where they have been in mystical Babylon, three times and a half. This point has been sufficiently dwelt upon in connection with the seven times captivity of the Jews. The "scattering of the holy people," therefore, (verse 7,) will be accomplished when the Jews are restored from their seven times captivity, and Christians from their three times and a half.

8 And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?
9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.
10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

The answer was wholly unintelligible to Daniel, and he repeats the inquiry and was assured it was not designed for his instruction, but for those who live near "the time of the end," and even then none of the wicked shall understand, but the wise shall understand.

How far Christians at this day are excusable for their ignorance of the prophecies is a fearful question. None but the wicked will mis-

understand. At "the time of the end," many shall be purified and made white." Similar language to that used at the close of the other vision showing that similar troubles to those which are to precede the fall of the eastern "little horn" will also precede the fall of the western, and that these troubles will exert a purifying influence upon Christians, while "the wicked shall do wickedly," "waxing worse and worse," none of them understanding the indications of the remarkable events.*

It is easy to conceive of these troubles which are to come upon the righteous during the unparalleled commotion of a wicked

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* Rightly to understand and apply the different numbers "to the times of the end" given in the Book of Daniel, the reader by this time cannot but see and appreciate the distinction between the Morning and Evening Visions. Mr. Austin, in Skinner's "Explosion" of "Miller's Theory," page 206, says, "It is contended by some commentators, that Daniel's 2300 days or years, refer to the four great monarchies of the world." Now it is readily seen that the folly of "some commentators," running into such an error, prepares the way for, and gives more or less plausibility to others still more absurd. For Austin says, It is contended with much plausibility, that it should commence at the founding of the Babylonian empire, of which the prophet had been speaking. This empire was estab-

world when all kingdoms are demolished, (Dan. ii: 45,) to make way for the "God of heaven to set up his kingdom." Although the righteous will not be destroyed with the wicked, yet, like the disciples who fled from the destruction of Jerusalem "into the mountains of Judea," trials and privations await them.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

We have seen that the dawn of the millennium will be the downfall of popery 1260 years from its maturity. We are here taught to what period to look for its maturity, viz:

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lished by Nimrod, 2234 years before the birth of Christ. Sixty-six years after the birth of Christ, Titus, the Roman general, surrounded Jerusalem with his armies, and commenced a siege, which resulted in the entire destruction of that city and people. Now add these 66 years to the 2334 years, and we have just 2300 years from the founding of Babylon by Nimrod, to the siege of Jerusalem. This construction of the 2300 years, appears to me much more plausible than that of Mr. Miller." Now it has been abundantly proved in preceding sections of these illustrations that the 2300 years do not apply to the four great monarchies, but to only two of them—second and third. The four were to exist 2520 years, and Daniel is here speaking of the last half of that period.

"the taking away of the daily sacrifice," which was done when pure Christian worship in the western church gave place to the abominations of popery, which made "desolate" every thing which bore the slightest analogy to the "daily sacrifice" in the Jewish temple while Jehovah was worshipped there. Most of the representations in prophecy relating to the Christian church are borrowed from the temple worship, and the suppression of true worship in the Christian church, the establishment of popery, "the man of sin sitting in the temple of God," and the church "driven into the wilderness," are events so fully analagous to the abolition of the true worship of God in the Jewish temple, as clearly to fix the date of this 1260, if an impartial appeal be made to historical facts.*

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* The writer quoted in a previous note, makes no remarks upon the numbers given in this Vision, but seems to rest satisfied after having "utterly exploded Miller's theory," of having applied the 2300 years to the four monarchies of the world, and then adopts the same "theory," if 2300 years can be made to commence with Nimrod. He says, "Seventy weeks are determined upon thy people," &c. "The evident meaning of this passage is, that 70 weeks from the time of the going forth of the commandment to rebuild

In the parallel passages in the Revelation of John, these points in history, are more fully considered. For the present, the period of "taking away the daily sacrifice," as the proper date of the *three times* and a *half*, will be placed in the centre of the *seven times*, the whole outline of this vision. So the reader will find it, in the miniature diagram at the close of this section, and in

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Jerusalem, and the 2300 years should end, and the sanctuary and host should be trodden under foot. Now these 70 weeks, or 490 years, almost all commentators allow, ended at the destruction of Jerusalem,—consequently the 2300 years terminated at that time also!" He then goes on to show how the 12th chapter of Daniel also was fulfilled at the destruction of Jerusalem. For instance, page 209—"In reference to the book of Daniel, the angel thus declared to the prophet: "And when he shall have accomplished to scatter the power of the holy people, all these things (these prophecies) shall be finished!'. Who were the holy people?—the Jews. When was their power scattered? At the destruction of their city, when 11,000,000 perished, and the remainder were carried into captivity! Then, according to this solemn declaration of God's holy angel, who consecrated his word by an oath, or asseveration, at the overthrow of that ill-fated people, all the prophecies of Daniel were accomplished and finished! The 2300 days, or years, and the 70 weeks, came to an end,—those that were figuratively asleep in the dust, awoke,—some to shame, and some to "shine as the brightness of the firmament."—MILLER EXPLODED, p. 209.

These extracts are made to show the advantages of truth when contrasted with error.

the quarto diagram of the chronology of this vision, in the appendix.

Thirty years, the reader will perceive, was added to the 1260, in verse 11. This must be the dawn of better times to those who live during the "time of trouble," spoken of in the first verse.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Here 45 years more are added which extends the twilight of that glorious millennial day to 75 years. That is, after the close of the 1260 years from the time "the man of sin" took his seat in the "temple of God," (2d. Thes.) will be an intervening period of 75 years, before the full orbed Sun of righteousness ushers in the perfect millennial day.* This day of a thousand years

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* It is so evident that a day stands for a year in prophecy, from the many examples given thus far in these illustrations, that little more need be said on that subject. A recent Lecturer on the prophecies, stated that in the books of Moses, Ezekiel, Daniel, and John, a day stands for a year in the prophetical parts of their writings, and that in other portions of the Bible, days and years were given literally. This may not be taken for granted without examination. How was it in the prophecy of Jonah? He prophecied that the

is then to be preceded by a proportionate twilight of 75 years, and at its close also when "Satan shall be loosed out of his prison." (Rev. xx: 8.) There must be a gradual diminishing of the glory of that day, before he can raise the spirits of wicked persecutors in sufficient numbers, to compose his army, to "go up on the breadth of the earth to compass the camp of the saints."

It needs no argument to show that it would be more "blessed" for those who "wait" and come to the full orbed day, than to live at its dawn amidst the moral convulsions and earthquakes which "lead on the dreadful day" to the wicked. This 75 years will bring us to the first or mystical resurrection. (Rev. xx: 6.) John says

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Lord would destroy Ninevah in forty days, but the city stood, according to history, forty years. The same Lecturer admits that in other prophets a day sometimes stands for a thousand years, as Hosea vi. 2, and Peter, "one day is with the Lord a thousand years," &c. He must admit also that in the first named prophets, years are sometimes given literally, as, for instances, the 70 years captivity in Daniel, the 1000 years reign of the saints, and the binding of satan 1000 years, as we find in Revelation. These different modes of computation are to be determined by their connections. "Let him that readeth understand."

"blessed and holy is he that hath part in the first resurrection," the same period of which Daniel says, "blessed is he that waiteth and cometh to the 2335 days."* The reader is referred to another curious extract below.

13 But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Angels are "ministering spirits" to the "heirs of salvation," and why should not such saints as Moses, Elijah and Daniel, "stand in their lot at the end of these days"

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* "And they shall be given into his hand until a time, times, and the dividing of time;" that is, until the judgment shall sit. Hence he also says, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." That is, the siege shall continue so long. And history assures us, that such was the case; that from the time the Roman army surrounded Jerusalem, to the time of its destruction, was about three and a half years. Therefore it is said, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii, 12. Why were those blessed that waited till that time? Because they should not be hurt of the second death; because judgment should not fall on them; because they should have a place at the right hand of the judge; because then should the kingdom be given to them, and they should possess it, and enjoy it in peace.—"MILLER'S THEORY UTTERLY EXPLODED," !! p. 138.

and witness the glorious triumph of the gospel on earth? Moses and Elijah did meet and confer with Christ on the mount of transfiguration, (Matt. xvii: 3,) and John was informed by his attending guide at the close of the communications to him, "I am thy fellow servant and of thy brethren the prophets and of them which keep the sayings of this book." (Rev. xxii: 9.) Which of the prophets was this so likely to be as Daniel? So identical were their characters and so connected were their prophecies.

Thus reader have we gone through with the visions of Daniel, giving brief chronological outlines of a few other prophets, having a bearing upon the captivity and final restoration of the Jews. The candid reader is left to judge whether the writer has pursued a straight and independent course or not.

The views of writers holding various opinions have been freely represented in notes. Among these, none are more extraordinary than that disclosed by the last quotation. If 'Miller's Theory' can be ignited and "utterly exploded" by such a "match," we will leave the instrument to its own "friction" and an "explosion" must soon follow by "spontaneous combustion."

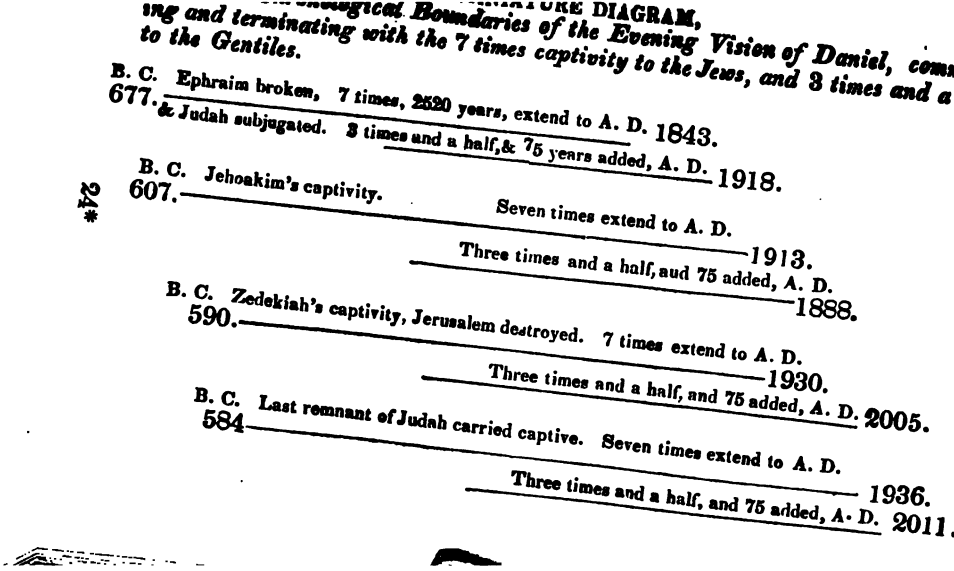
EXPLANATION OF THE DIAGRAM ON THE OPPOSITE PAGE.

The chronological period represented by the figures on the left, and first column of figures on the right extremities of the longest rule marks, are shown in the diagram, page 203. The short rule marks here represent the three times and a half, or 1260 years, supposed to commence in the centre of the long lines representing the seven times or 2520 years. Adding the 30 years as in Dan. xii: 11, and the 45 years, as in the following verse 12, the result is shown by the last column of figures on the right extremity of the short lines

No other reasons are offered here for commencing the three times and a half in the centre of the seven times, except the general principles of analogy. But in the parallel passages in the Revelation, it will be shown how far analogy is corroborated by history, in fixing the periods of taking away the "daily sacrifice" in the Christian church.

These three times and a half, or 1260 years, were but briefly alluded to in the visions of Daniel, but are very fully disclosed in the apocalyptic vision of John. There the 1260 years constitute the outlines of the important numbers given for computation, but the 2300 and 2520 years relating to the Jews are not even alluded to.

...ological Boundaries of the Evening Vision of Daniel, commencing and terminating with the 7 times captivity to the Jews, and 3 times and a half to the Gentiles.



SECTION XI.

APOCALYPTIC VISION OF JOHN.

Having attended to the visions of Daniel, and settled their proper distinctions of time and place, the reader will easily obtain a satisfactory understanding of the chief outlines of the Revelation of John, with only brief illustrations. These will be mainly representations to the eye, and familiar remarks. After reading these with care, marking the distinction of the seals and trumpets, the reader may with great interest and profit take up more voluminous dissertations, particularly such as Smith's Key to the Revelation.

Many of those portions of the Revelation which have been most fully explained by other writers, will be but briefly touched upon in these illustrations. Distinctions overlooked or passages mis-explained, will receive more attention.

The introduction of John is strikingly beautiful. It is a preface to his work, and shows a characteristic peculiar to the prophetic writings, of anticipating the end at the beginning of a series of consecutive events. As early as the seventh verse, he announces the coming of Christ. "Behold he cometh with clouds."

The messages to the seven churches of Asia, while ministering consolation or admonition, contain predictions wonderfully fulfilled in their subsequent history, even to the present day.

Those writers who maintain, that in this part of the book, the apostle merely describes allegorically seven distinct periods of the church general, instead of seven local churches then really existing, and who with equal facility, reverse the process, converting figure into fact, when it suits their views, will not mislead the sober minded, intelligent reader.

It will be well for the reader to commence

this book and read in course till he comes to the part wholly symbolical, and to observe that in this book, as in Genesis, the number SEVEN is the symbolical and perfect number. We have seven stars, seven spirits, seven churches, seven candlesticks. So also in subsequent chapters.

In the fourth chapter we come to the scene of subsequent visions, and also the actors in those scenes.

CHAP. IV. After this I looked, and behold, a door was opened in heaven, and the first voice which I heard, was as it were of a trumpet talking with me; which said, come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald.

VISIONS OF THE THRONE.—The place chosen for the presentment of the scenes of this book, is found to be the third heavens, or the space imagined to be above our visible heavens, or starry regions. Looking up, John seemed to see an opening in the vault in the upper sky, which terminates all human vision when looking upward. A trumpet-like voice summoned him thither, to learn the events of futurity. Obedient to

e call, John seemed to himself instantly to se sight of all earthly things. This fig- ative view of the throne given to hn, is upon the same principle of at given of the New Jerusalem in the ose of the Revelation. Similar figurative ews had before been given of God, as that Isaiah (chap. vi: 1—8,) and to Micaiah, hen called before Ahab, and to Stephen, hen about to suffer martyrdom.

4 And round about the throne were four and twenty ats; and upon the seats I saw four and twenty elders ting, clothed in white raiment; and they had on eir heads crowns of gold.
5 And out of the throne proceeded lightnings, and underings, and voices. And there were seven lamps fire burning before the throne, which were the seven irits of God.

It is a fact, that the priests of the Jewish, ypical of the gospel church,) were divided to four and twenty courses. And among e Levites, also, there were four and twenty urses of sacred musicians for public wor- ip. These are generally allowed to be the nblematic representatives of the whole urch of God, both under the old and new spensation. "The seven lamps of fire," e emblematical of the "seven Spirits of od," or "the manifold gifts of God," com-

municated to the Christian in the "baptism of the Holy Ghost and of fire." "The lightnings and thunders," &c. allude to the scenes on mount Sinai, and may denote the establishment of the moral law by the Gospel.

6 And before the throne there was a sea of glass like unto chrystal; And in the midst of the throne, and round about the throne were four beasts full of eyes before and behind.

Before proceeding to describe this sea of glass, and the "four beasts," or living creatures, (as all expositors say it should have been translated,) the reader shall have a representation of the great brazen sea, in the temple of old, which was for washing. This vessel was called a sea, on account of its great capacity; and in allusion to that sea, the Christian dispensation, was predicted as a "fountain to be opened for sin and for uncleanness."

A sea of glass will better illustrate the lucidness of the Christian dispensation, where the "Sun of Righteousness" has arisen, whose rays now pierce throgh the establishment of the gospel dispensation, as rays of light pervade a vessel of glass. The sea of glass was represented as before the throne

of God, as the ministrations of grace are under the special eye of Heaven.

THE BRAZEN SEA OF THE TEMPLE.



The brazen sea in the temple, stood on twelve brazen oxen, three of them facing each cardinal point of the compass, a lively emblem of the twelve apostles, setting their faces in every direction, to "preach the Gospel to all nations." We accordingly find in the 6th verse, *the four living creatures* emblems of the embassadors of Christ, as though annexed to the sea of glass," as the oxen were to the brazen sea.

The Christian church, as well as the ancient Jewish church, has her sea for gracious cleansing. The sea of glass here represented as supported by the four living creatures, is shown in another place, where the victorious saints stand on its brim, "having the harps of God." (Rev. xv: 2.)



7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Gospel ministers are here denoted by these emblems, as we shall see by the part they take in the scenes of this book. "The lion," is the known emblem of courage and magnanimity,—"the calf," or young ox, of strength, hardiness, and patient endurance of labor,—"the human face," is the emblem of prudence, benevolence and compassion,—and "the eagle," of penetration, soaring beyond earthly things, &c. All these qualities should be combined in each individual minister, but alas! they are too often distributed more sparsely than in this emblematical figure.

8 And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

These living creatures bear some resemblance to the cherub angels which Ezekiel saw in vision. (Ezekiel i: 10.) They "had each six wings," but they had each four faces also, while John's living creatures had the same four appearances divided among them. Angels may possess, singly, the excellencies which are here divided among several men. These six wings denote alacrity

in the service of God,—"full of eyes within," indicates self-knowledge.



9 And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

Here we see the representatives of the church universal, ascribing "glory, and honor, and thanks," to the eternal JEHOVAH. In the next chapter, we shall find the same company worshipping the SON, as the redeemer of sinners, and joined by the angels in that sacred service.

SECTION XII.

THE SEVEN SEALS.

Future events are supposed by the apostle John, as well as by Daniel and other prophets, in a beautiful figure, to be registered in "a book," for the greater certainty of them. Daniel was told, (chapter xii: 9,) in reference to the last half of his prophecy, in the three times and a half, that "the words were closed up and SEALED till the time of the end.' That is the very portion which Christ is now about to UNSEAL and disclose to his servant John. These are to be opened in order, for the events do follow in regular succession. The six first terminate with persecuting pagan Rome, but the 7th period, which is always the most important, covers more space than the whole preceding six, and is divided into seven parts again.



The illustration here, is given according to the translation, as of a modern book. But the ancients used a roll of parchment, or a substance called papyrus, written sometimes on both sides, as that spread before Ezekiel, ii: 10. Usually they wrote only on one side and rolled the writing inward. In Hebrew they read from right to left, unrolling with the left hand and rolling up with the right hand, as they read, instead of turning over leaves as we do. Let any one step into a Jewish synagogue at this day and he will see their books of the law carefully preserved and ornamented according to ancient style. This book which John saw was "sealed with seven seals," referring to so many signal periods of the prophecy.

CHAP. v: And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not; behold the lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb

that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

We will conceive of this book consisting of seven volumes or rolls so that the opening of one seal laid open the contents only of one volume. John "wept much," (verse 4,) as he supposed none were able to "loose the seals thereof." Who now are so much concerned or grieved? The way was now prepared to commence the unfolding of future events, and Christ alone is able to show his people "the things which must be hereafter."

FIRST 

OPENED 

The first volume of the Apocalyptic book contained the events of about 30 years, from A. D. 70 to A. D. 100.



CHAP. VI: 1 And I saw when the Lamb opened one of the seals, and I heard, as it were thunder, one of the four beasts, saying, Come and see.

As the first seal was broken, and the leaf unrolled, future events were presented to view. The first emblem of the gospel ministry whose face was like a lion, said, "come and see." Let modern ministers follow this example, and their people will soon learn to "discern the signs of the times."

2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer.



This white horse is an emblem of victory, —his rider is no doubt emblematical of the Captain of our salvation, coming to take vengeance on his enemies, in the destruction of

the Jews, and riding "forth conquering and to conquer," during the apostolic age of the church. Christ had predicted these very triumphs to take place at this time, when he said to his disciples, "Verily, I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." This referred especially to the very disciple who had this vision and who had just witnessed the destruction of Jerusalem and consequent calamities which awaited the Jews and now saw the triumphs of the Gospel.

SECOND 

OPENED 

The second volume of this book embraced a period in the Roman history of about 38 years, from A. D. 100 to A. D. 138.

Verse 2 And when he had opened the second seal, I heard the second beast say, Come and see.



The second emblem of the gospel ministry, whose face was like an ox, denotes the patient endurance of persecution and hardship which characterized the church during the persecution of the Roman emperors Trajan and Adrian.

4 And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.



This seal embraced a period of great calamity to the Jews, Greeks and Romans. The GREAT SWORD and RED HORSE are expressive emblems of this slaughtering and bloody period. Eusebius says, upon the events of the times, "The doctrines of the church of Christ daily increased, but the calamities of the Jews were aggravated with new miseries." Orosius treating of the same times says, "the Jews with an incredible commotion, made wild as it were with rage, rose at once in different parts of the earth."

THIRD 

OPENED 

This volume, or seal, contained the prophetic history of about 50 years, in the Roman empire, carrying us down to about A. D. 193.

Verse 5 And when he had opened the third seal, I heard the third beast say, Come and see.



The third living creature whose face was like a man, had his station in the south cardinal point, and bishop Newton is curious enough to trace the coincidences between the four living creatures with the origin of the Roman emperors in each of the four periods. The third period commenced with the reign of Septimius Severus, who was an emperor from the south being a native of Africa.



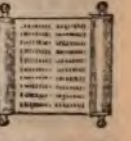
Verse 5 and 6 And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

This, too, was a season of calamity. After the horrid and mutual slaughter of the Jews and Romans under the second seal, the great famine of the third seal commenced, of which the black horse and the rider's scales is an apt emblem. In Lam. v: 10, we read, "our skin is BLACK, like the oven, because of the *terrible famine.*" "A measure" here according to the tables of ancient measurement, was about one quart, and a Roman penny, was about seven pence half penny, English, and was the common day wages of a laboring man and the slave. Laboring men, at this day, would not think a quart of meal a large allowance for one day, without reserving any thing for their families or other expenses. The luxuries or fruits of the earth, implied by hurting not the "oil and the wine," if literally understood, was probably less affected by the famine of those days. Tertullian testifies of these times,

that a scarcity occurred in every city, followed by popular tumults, and aggravated by such rains as seemed to threaten a second deluge. Antonius Pius, to escape being stoned, was obliged to open his own treasures to satisfy the hunger of his subjects.

FOURTH 

OPENED 

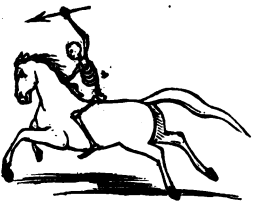
The fourth volume or division of the book extends from A. D. 193 to 243, and some think to 270.

Verse 7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.



The living creature who was like a flying eagle, had his station in the north, and this period, Newton says, commenced with Maximine, who was an emperor from the north.

Verse 8 And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger and with death, and with the beasts of the earth.



Here is proclaimed war, and famine, and pestilence, and wild beasts. The famine of the third seal had not wholly ceased its ravages, and in oriental language, pestilence is styled "death," and to the wicked, "hell" is also nearly allied. A fourth part of the earth, here, probably, has allusion to the Roman empire, as such, more exclusively, being the fourth great division of universal power. The fourth beast. These "beasts of the earth," in verse 8, with which the Roman empire was threatened were barbarous nations hitherto little known. Zosimus speaks of the Scythians and other northern tribes beginning their work of devastation upon the empire during this period. Domestic wars also raged. Numerous competitors laid claim to the imperial crown at once, and twenty actually reigned in the

space of sixty years, from Caracalla, A. D. 211, to Aurelian, A. D. 270.

FIFTH 

OPENED 

From A. D. 270 to 304.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest, yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

The fifth seal, or period, is remarkable for a dreadful persecution of the Christians, who are represented, verse 9, as "lying under the altar," (for the scene is still in the tabernacle or temple,) as sacrifices newly slain and offered to God. Nine bloody persecutions had taken place, previous to this, in the pagan Roman empire. 1st under Nero, 2d Domitian, 3d Adrain, 4th the Anthonies, at two periods, 5th under Maximin, 6th under Decius, 7th under Gallus, 8th under Volusian, and 9th under Valerian. Thousands upon thousands had thus been called to seal

their testimony with their blood. After one more bloody persecution, the pagan beast was to receive a wound in the head, which would be "unto death," till it is "healed" for other purposes. This last persecution under the pagan empire, was during the reign of Dioclesian, and lasted ten years. The blood of millions of martyrs was now calling for vengeance on that wicked empire. Eusebius and Lactantius, who were two eye witnesses of the last persecution, have written large accounts of it. Orosius asserts, that it was longer and more cruel than any one of the past. Sulpicius Severus, too, describes it as the most bitter persecution, which for ten years depopulated the people of God, at which time all the world, almost, was stained with the blood of the martyrs, and was never more exhausted by any wars. The history of these times gives the best comment on this passage, "How long, O Lord, holy and true, dost thou not avenge," &c. "White robes" of righteousness were "given to every one of them," and they exhorted to patience, as this was the last persecution under pagan Rome, and vengeance was about to overtake their wicked persecutors, after a few "more of their fellow servants were killed, as they were."

SIXTH 

OPENED 

Period of this seal from A. D. 304 to A. D. 350.



Verse 12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.



14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.



15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;



17 For the great day of his wrath has come; and who shall be able to stand?

Here is the answer to the inquiry of the

martyrs, under the fifth seal. This was the day of vengeance to the pagan, persecuting Roman empire on earth. It was a terrible overthrow of the wicked, when this great revolution took place, from paganism to Christianity, under the emperor Constantine. The language prefiguring this change, is borrowed from the great judgment day, at the end of the world. The history of this signal event, is the best commentary upon these passages, to which the reader will do well to refer. Changes in the religion and governments of nations are always represented in the style of prophecy, by great commotions in the heavens and in the earth. "I will shake the heavens and the earth," is the language of Haggai, ii: 6, 21, in reference to the first coming of Christ. And this 'shaking' says Paul, Heb. xii: 27, "signifieth the removing of those things which were shaken." And so the prophet himself explains it. "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Heathen." And when was this ever more literally fulfilled than by the great concussion which displaced paganism and advanced Christianity to the imperial throne of the Roman world. See on— Hagg. ii: 12, 13, 14, "And the sun became

black as sackcloth of hair, and the moon became as blood," &c. Isaiah uses similar language, xiii: 10, xxxiv: 4, concerning the destruction of Babylon and Idumea. And Jeremiah concerning Judah, iv: 23, 24. Ezekiel, concerning Egypt, xxxiii: 7. Joel, concerning Jerusalem, ii: 10—31. And our Saviour, himself, concerning the destruction of Jerusalem, Matt. xxiv: 29, "The sun shall be darkened, and the moon shall not give her light, and the powers of the HEAVENS shall be shaken." The same *heavens* that John saw shaken in the dissolution of the pagan Roman empire. Mark has it, in the parallel passage chap. xiii: 24—26, "But in those days, after that tribulation, (tribulation of the Jews in which the Christians shared, typical of the last of the ten persecutions,) the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. Then shall they see the Son of man coming in the clouds in power and glory." Luke has it, xxi: 25—28, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts

failing them for fear, and for looking for those things that are coming on the earth, for the powers of heaven shall be shaken, and then shall you see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Then Christ adds, (verse 32,) "Verily I say unto you, this generation shall not pass away till all be fulfilled." So all this high wrought figurative language was applicable to the destruction of Jerusalem. And equally so to the destruction of pagan Rome. After such language is a few more times typically fulfilled upon Anti-Christian powers, it will receive its full and final completion on the entire wicked world. It is customary with the prophets, after they have described a series of events in a highly symbolical and figurative diction, to represent the same again in plainer language. John observes the same method here, in verses 15, 16 and 17, in reference to the revolution in the Roman empire in the time of Constantine. "And the kings of the earth, and the rich men, and the chief captains, and the mighty men," &c. That is, Maximian, Galerius, Maximine, Maxentius, every competitor of the

imperial throne, with all their adherents and followers, "hid themselves in the dens and in the rocks," expecting nothing but the "wrath of the Lamb," for the persecutions they had just inflicted upon his disciples. They had rather the "mountains would fall on them," than even to meet the avenging sword of Constantine.

The description of this seal winds up in the 17th verse in these words—"For the great day of his wrath has come and who shall be able to stand?" We have seen that it was truly God's great day of wrath to that tyranical empire which had persecuted his saints, under its heathen imperial head. It was a lively emblem and type of the battle of the "great day of God," now not far future, and also of the end of the world. This is the death of the Roman or fourth beast, (Dan. vii: 11,) in its dragon form, afterwards to be revived as described, (Rev. xi,) where he will live again in his nominal Christian character. All these distinctions will be familiarly illustrated in the progress of this work. This is drawing the first great outline of the visions of John, who follows the example which Daniel had left him.

CHAP. VII: 1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.



After the great luminaries of paganism, in the Roman world has set in everlasting night, and before proceeding to the opening of the seventh and last seal, there was a short resting time to the church, like that which followed the conversion of Saul of Tarsus,—"Then had the churches rest throughout all Judea, and Gallilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts ix: 31. So now this

"rest" extends "throughout" all the vast dominions of the Roman empire. This temporary season of peace is beautifully illustrated by four angels represented as standing at the four cardinal points of the compass, holding those pending winds, which were soon to sweep over the empire, by desolating hordes of northern barbarians. This wind was to be stayed till the chosen of God in the empire, should be brought in, and sealed for Christ. Winds are a noted emblem of such judgments on the wicked nations. See Jeremiah xlix: 36. "And upon Elam will I bring the four winds from the four quarters of Heaven," &c.

Verse 2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3 Saying,



This angel, coming like the natural sun "from the east," represents the Sun of Righteousness "coming with healing in his wings." "The seal of the living God," is but the impression of the moral image of Christ upon the soul, which must of necessity be manifested in the LIFE of every true disciple. Such Christians "bear about the MARKS of the Lord Jesus," as visible, as the servants in ancient times, exhibited the "mark" of their several masters in their forehead.

It was during the palmy period of the Church, in the reign of Constantine, that this "sealing of the servants of God" took place, and it was typical of the far more glorious reign of Christ after the great "Battle of God," and the destruction of wicked nations.

These were halcyon days, wherein wars and persecutions ceased, and peace and tranquility did every where pervade the world for a short season. Eusebius is copious in his remarks upon this subject, and quotes the passage of the Psalmist, as rendered by the LXX: Ps. xlvi: 89. "Come hither, and behold the works of the Lord, what wonders he hath wrought in the earth: He maketh wars to cease unto the ends of the earth, he breaketh the bow and cutteth

the spear in sunder, he burneth the chariot in the fire." These things he says, "being manifestly fulfilled in our times, we rejoice over them." Lactatius in the same triumphant strain, says, "tranquility being restored throughout the world, the Church which was lately ruined riseth again. After the violent agitation of so great a tempest, a calm air and the desired light become resplendent. Now God hath relieved the afflicted. Now he hath wiped away the tears of the sorrowful." Such is the testimony of contemporary writers. Medals of Constantine are still preserved, with the head of that emperor and this inscription on one side.



And on the reverse,



BLESSED TRANQUILITY.

During this time of "tranquility," the servants of "God were sealed," in allusion to the ancient custom of marking servants in

their foreheads, to distinguish what they were and to whom they belonged.

Verse 4 And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manases were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Here is given the square of the number of the twelve patriarchs and apostles carried out in thousands, to indicate the greatness of the number of the converts at this time. Jew and Gentile converts are here arranged, under the twelve tribes of Israel, as all equally the 'seed of Abraham,' in Christ and the new Covenant. But the twelve tribes are not here enumerated in the same method and order as in other parts of the Bible. Judah has the first rank or precedence. From him

descended the Messiah. Dan is entirely omitted,—his was the first tribe which was broken, in consequence of gross idolatry. Ephraim is not mentioned. His tribe first rebelled against the house of David, and fell into idolatry,—and as the reader will recollect from its often repetition in the course of these illustrations, "was broken to be no more a people." Levi is substituted for one, and Joseph is put instead of the other.

Verse 9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands,

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

This innumerable company of glorified saints were presented, in vision, to John, in anticipation of the scenes of persecution which are to follow during the seventh seal, containing the seven trumpets. The reader will bear this in mind, till we come to consider the war of the papal beast, or the second modification of the Roman empire.

11 And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen.

Angels having been "ministering spirits sent forth to minister to them that shall be heirs to salvation," are here represented as sharing with the saints in the glories of their triumphs.

Verse 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in the temple; and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe all tears from their eyes.

However this language may primarily apply to those martyrs who triumphantly overcame temptation and persecution, during the reign of Anti-Christ, it is so energetic that nothing short of the future heavenly felicity of the *saints* can fully answer to the

description. The same "white robes" were given to them as to those who faithfully "endured the cross" under the persecutions of the pagan emperors. (page 298.)

SEVENTH 

OPENED 

Period extending from A. D. 350 to the end of the world.

CHAP. VIII: 1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This silence of "half an hour," may be illustrative either of the short continuance of this peaceful state of the church and world, or the solemn expectation excited on the occasion. But primarily it was an allusion to a ceremony among the Jews, in the temple worship. See. 2 Chron. xxix: 25—28. Philo informs us, that the incense used to be offered before the morning, and after the evening sacrifice. The trumpets sounded while the sacrifices were made. While the priest went into the temple to burn incense all were SILENT, and the people prayed without to themselves. Luke i: 10. This vision was in the morn-

ing of the church, and agreeable to custom the silence preceded the sounding of the trumpets. When the first seal was opened "there was the voice of thunder," and when the sixth seal was opened "there was a great earthquake." But at the opening of the seventh it was a time of peace and silence of the elements. They were soon however, to be put in commotion again.

Verse 2 And I saw seven angels which stood before God, and to them were given seven trumpets.



After the silent interval, there came forth seven angels, for whom there was prepared seven trumpets, emblematical of the judgments they were appointed soon to execute. These have been considered archangels, from the fact that they "stood before God."

Verse 3 And another angel came and stood before the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.



4 And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand.

To carry out the significant figure, "another angel" like the priest offered the incense. The altar of incense according to the ceremonial law, Ex. xxx: 1—10, was like a table, twenty-two inches square and forty-four inches high, and was to be overlaid with pure gold. Hence it is here called the golden altar.



Verse 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thundering, and lightnings, and an earthquake.





Here then the period denoted by the half hour of silence expired, and the usual prophetic signs and preludes of great calamities and commotions are given. Ezekiel x: 2, "took coals of fire from between the cherubim," and scattered them over Jerusalem, to denote the judgments of God to be executed upon that city. As the six first seals foretold the state and condition of the Roman empire before and till it became Christian, so the seventh seal as divided in seven trumpets, as we shall now see in the next section, will foreshow the condition of it afterwards.

SECTION XIII.

THE SEVEN TRUMPETS.



CHAP. VIII: 6 And the seven angels, which had the seven trumpets, prepared themselves to sound.

As already remarked, the period and events of the seven trumpets, are contained within the last volume of the book of seals. Most of the events which fulfil the trumpets, are secular or political events, i. e. it describes the judgments of God upon wicked nations, in the fulfilment of his word in protecting Zion from utter destruction during her degeneracy and wilderness state, and during the reign of the eastern and western apostacies and Anti-Christian powers. The four first trumpets, principally denote the gradual but complete subversion of the Roman empire, subsequent to the days of Constantine, and just previous to the full establishment of the reign of popery. The three last trumpets, carry down the history of the world to the final blast of the "trump of the archangel," which is the seventh and last trumpet which will ever greet human ears. It will finally summon the wicked to judgment, at the close of the millennial reign of saints, and usher in the heavenly jubilee to the righteous. The three woes annexed are of shorter duration than the sounding of the trumpets, and relate to specific events, as we shall see.



THE FIRST TRUMPET PERIOD.

From about A. D. 370 or 80, to A. D. 410.



Verse 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up.





Here the winds of God's judgments began to be let loose, which were held by the four angels, (chap. vii: 1.) The prophet Isaiah, xxviii: 2, predicted the invasion of Israel by the king of Assyria, in similar language. See also xxix: 6, and Ezek. xiii: 23. This first hail storm, of Huns and Goths, came down

upon the Roman earth, soon after the death of Constantine, and down to the time of the death of Theodosius the great, who died A. D. 395. These northern barbarians were headed by Alaric, in their first ravages of the empire.



THE SECOND TRUMPET PERIOD.

From A. D. 410 to A. D. 450.



8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.





A mountain in the style of poetry, and prophecy, means kingdom. The sea "means peoples, and multitudes, and nations, and tongues." Rev. xvii: 15. "A

third part" of the provinces of the empire having been devastated by the fire and hail of the Goths and Huns, under the first trumpet, bloody hordes of Goths and Vandals invaded Italy, the central "third part" of the empire, and turned its water into blood. Alaric at the head of a vast army of Goths first laid seige to Rome, took and plundered the city, slaying immense multitudes of its inhabitants. In June, 455, Genseric, at the head of three hundred thousand Moors and Vandals from Africa, landed suddenly upon the Roman coast, and soon completed the work of blood, carrying immense wealth and multitudes of captives from Rome. Old Babylon is the constant apocalyptic type of Rome. The destruction of Babylon was symbolized by the tearing up of a large mountain from its base, and by setting it on fire. See Jer. li: 25. "Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." By former ravages the power of Rome had been greatly weakened, but by Genseric it was so completely broken that in a little time it was utterly subverted.

THE THIRD TRUMPET PERIOD.

From A. D. 450 to A. D. 500.



10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters because they were made bitter.



If the calamities of the second trumpet fell upon Italy and Rome, the centre or sea of the empire, the judgments of this trumpet must be expected to fall on the tributary streams or sources of the empire. A falling

star, in prophetic imagery, will apply to secular or ecclesiastical rulers. Isaiah, addressing the king of Babylon after his fall, says, "How art thou fallen from heaven, O Lucifer, son of the morning!" After the bloody devastations of the Moors and Vandals the source and fountain of the Roman empire rapidly declined. Momylas, the last emperor, expired in the year 476, yet all its ancient forms of government were not yet destroyed. The wormwood and the gall of this trumpet period was poured into the religious sources and fountains of the empire as well as political. The Arian heresy, though it arose long before this time, yet being now embraced by wicked politicians, or rulers, it became a bitter engine of persecution, and perplexity to the church.

Mosheim testifies, that toward the sixth century, the Arians were triumphant in several parts of Asia, Africa, and Europe. Their opinions were openly professed, and their cause maintained by the Vandals in Africa, the Goths, the Spaniards and Burgundians, the Suevi, and the greater part of the Gauls, and the Trinitarians were rigorously treated by them, particularly in Africa and Italy. The Arian power, and the 'bitterness' of their resentments fell heavy upon the Trinitarians.

THE FOURTH TRUMPET PERIOD.

From A. D. 500 to A. D. 566.



12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.



The calamities which befel the Roman empire under the three former trumpets, first, under the figure of a hail storm, destroying a third part of the trees and green grass,—second, a burning mountain cast into the sea or centre of the empire, and destroying a third part of the inhabitants,—and third, a fallen star embittering a third

part of the civil and religious rivers and fountains of the empire,—now, fourthly, a third part of the sun, and moon, and stars of the empire were eclipsed, till about the year 566, when they set in darkness, and the last trace of the seven forms of government in the ancient Roman empire was extinguished, and Rome itself was reduced from being the empress of the world, to be a poor dukedom, tributary to the Exarch of Ravenna. That power which Paul said letteth or prevented the development of the "man of sin," was now "taken away." All that the Church gained in outward splendor and prosperity under Constantine, she lost in purity in manners and doctrine. The holy simplicity of primitve Christianity was no more. The heresy of Arius introduced a succession of crimes disgraceful alike to humanity and religion. Nothing now remained but for the "little horn" to "pluck up" the three Gothic horns, or kingdoms, in Italy, "by the roots," (Dan. vii: 8—21, 22,) and the western apostacy would be complete. Then the saints would be "given into his hands for a time, times, and the dividing of times." This mighty spiritual empire, "the man of sin," the "son of perdition," began his tyranical reign soon after this period.

Verse 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice,



Notice is here proclaimed by an angel that still greater and more terrible plagues are in store for the wicked nations, and annexed three distinct woes to the three last trumpets. The foregoing trumpets relate chiefly to the downfall of the western empire, the two following relate chiefly to calamities coming on the eastern empire. The foregoing contain a less compass of time, the following are of longer duration as well as of larger description. We shall now, therefore, leave the history of the western empire, and follow the apostle over into the eastern section of a degenerate church, and witness a connected series of events of near twelve hundred years. These woes as we shall see, are of much shorter duration than the trumpets to which they are especially annexed.

THE FIFTH TRUMPET PERIOD.

From A. D. 566 to A. D. 1281.—First Wo, from 612 to 762.









CHAP. IX : 1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

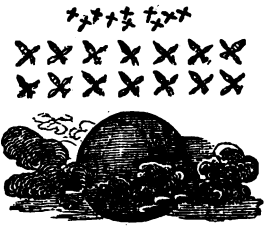
The wo of this trumpet commenced soon after 606, when Mohamed retired to his cave at Hera. The fallen Nestorian Monk, Sergius, who assisted Mohamed in forging his imposture, and who infused into it all the venom of an apostate ecclesiastic, is by some thought symbolized as this fallen star. About the year 609, Mohamed emerged from his

solitary retreat, and three years he silently employed in the conversion of fourteen proselytes, the first fruits of his mission. In the year 612 he assumed the prophetic office. His fabled journey to heaven was announced some years after. He pretended that he had been predicted in the books of Moses, but that the Jews had expunged these predictions. He also declared that Jesus had foretold his coming. He averred that he was sent to teach and propagate a religion in the world which was an improvement and perfecting both of the religion of Moses and Jesus. Thus "he magnified himself against the prince of princes," Dan. viii: 24, "and spoke marvelous things against the God of gods." Dan. xi: 36. See page 89 and 147. These pretences would make the emblem of a "fallen star" more appropriate to Mohamed than Sergius, because the former did shine with a very conspicuous, though pestiferous light. The key given him to "open the bottomless pit," or the abyss of hell, was a very suitable emblem of the power and influence which Mohamed acquired, for the propagation of his satanical delusions, as if hell itself had been opened by him, and its destructive exhalations obscured the sun and infected the air.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.



If Sergius was the fallen star, who opened the door of the bottomless pit, then Mohamed must have been the Apollyon, and his disciples, the locusts. Mohamed early begun to excite that smoke which soon darkened the eastern heaven. In this enterprise he and his successors were so prosperous, that the light of Christianity was obscured, and in many parts of the Greek church, where once it shone in the clearest manner. The smoke from this abyss, occasioned almost total darkness, throughout the eastern church, 'The sun and the air were darkened."



3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

The locusts which issued from the smoke of the pit or false doctrine of Mohamed, began early to mature and rapidly to increase. Poor Sergius, who assisted to open the pit, did not live long to see the swarms of locusts which issued from thence, for it is related in history, that after he had aided in framing the imposture, and fully to mature it, Mohamed having no further occasion for him, to secure the secret, put him to death. Great armies of Arabians and Saracens were raised by means of Mohamed's imposture, to spread desolation through the earth. (See Ex. x: 6—13, Joel i: 4—7, ii: 4—7, ix: 18—20.) They not only resembled locusts in their numbers, but they also came from the same regions where those destructive insects have in all ages arisen. These mystical locusts were to have "power as scorpions," which signifies that wherever they

flew, they would carry along with them a loathsome and deadly superstition.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them.



The commission given to Apollyon, and his symbolical locusts, only extended to hurt those men who had not the "seal of God in their foreheads," and those they were to torment rather than kill. It appears from history, that in the countries invaded by the Saracens there had been a very great defec-

tion from primitive Christianity, for, before these ravages of the Saracenic locusts, will-worship of saints and martyrs had extended itself far and wide, and to use the language of Daniel in reference to this very time, the "transgressors had come to the full." The ravages of the Saracens continued five months, in prophetic language, i. e. 150 years, accordingly, reckoning from 612, the year that Apollyon and his locusts issued from the bottomless pit, the five months would expire 762. At this time the Saracens ceased from their locust devastations, and became a settled people. Such would be the "torment" from the cruelty, rapacity and lust of these Saracenic locusts, that death would appear to vast numbers more desirable than life.





7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth was as the teeth of lions.

9 And they had breast plates, as it were breast plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The Arabians were remarkable for their skill in horsemanship, and their chief force lay in cavalry. Many authors have observed that the locust resembled a horse. The Italians called them *cavalette*, as it were little horses. The Arabians wore their beards, which rendered their "faces as the faces of men," while the hair of their heads was flowing, or plaited, like that "of women." The locusts had a shell or skin, which has been called their armor. The description here, as the reader will percieve, is partly in allusion to the natural locusts, and partly descriptive of the habits of the Arabs. All the coincidences cannot be pointed out in these brief illustrations.

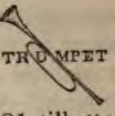
Five months is here repeated, as their commission "to hurt." This doubtless has an allusion to the five natural months which literal locusts commit their ravages upon the earth, but in prophetic figure it was fulfilled

when the Saracens became a settled people, and at the expiration of 150 years they built Bagdad as their capital and ceased their ravages. The "king," verse 11, accords remarkably with the "king" in Dan. xi: 36. See remarks section vi, page 147.

One wo is past, &c,

Verse 12 One wo is past; and behold, there come two woes more hereafter.

At the conclusion of the prophecy respecting the Saracens it is added, "one wo is past," and as their power to do mischief was limited to "five months" it would seem to limit the fifth trumpet period to 150 years ending 762. But it only terminates the peculiar "wo" annexed to this trumpet which ended with the ravages of the Saracens. The fifth trumpet does not cease its sounding till the sixth commences. Therefore this trumpet must continue its sounding from the time the fourth trumpet closed in the western empire 566, to the time the sixth commences its sounding, which was not till 1281, giving the fifth trumpet a period of 715 years. This is following the analogy of the seals, the last of which is far the longest in duration and important as to events.



THE SIXTH TRUMPET PERIOD.

From A. D. 1281 till "time times and an half" shall be no longer.



13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.



16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

The four angels were the four Sultanies of the Turks, before their organizing into one empire, the capitals of which were Bagdad, Damascus, Aleppo, and Iconium.—These Sultanies were "bound" to their several localities, or territories, near the river Euphrates, for a long time, through the instrumentality of the crusades. But when these wars ceased, and Syria and Egypt were abandoned by the Christians at the latter end of the 13th century, then the four angels, or sultanies near the river Euphrates, "were loosed." Ortogrul, dying in the year 1288, was succeeded by his son Othman, who in the year 1299, founded a new empire composed of the remains of the four Turkish sultanies, called to this day, the Ottoman empire. The Turks, like the Saracens, were all horsemen, and the number of their armies of cavalry was immense. The "hour, and a day, and a month, and a year," verse 15, reckoned as prophetic, would be 391 years and 15 days. The first conquest of the Turks over the Christians took place A. D. 1281, and the last success, by which they extended their dominions, was A. D.

1672, exactly 391 years. Bishop Ne
remarks, if more accurate and authentic
tories of the Ottomans were brought to
and we knew the very day wherein C
was taken, as certainly as we know
wherein Cameniec was taken, the lik
actness might also be found in the fi
days." Of the ending of the Ott
Empire, and the Mohamedan power,
have no prophetic numbers given exce
Daniel's vision of 2300 days. That has
sufficiently discussed in former sect
The wo of this trumpet then ceased,
the conquests of the Turks 1672, bu
trumpet will sound till the angel comes
and swears that time, times and a
" shall be no longer."



17 And thus I saw the horses in the visio
them that sat on them, having breast plates of fi
of jacinth, and brimstone; and the heads of the

were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Here the armor of the Turks and mode of warfare was much modified by more modern inventions. The Turks first introduce the use of fire arms, and we read no more of the "breast plate of steel," but of fire, "and jacinth and brimstone," evidently alluding to the use of fire arms. Those who have been in action testify, that the horses in battle raise their heads to a level with the fire-arms of their riders, when in the act of aiming at their enemies, and that the fire and smoke appear to issue from the mouths of the horses.

As fire-arms came into use, shields, and breast plates, andother articles of ancient armor ceased to be worn by warriors. None can fail to notice this coincidence in the description of the Saracens, and the more modern Turkish horsemen. The Turks wear no armor but "fire and jacinth and brimstone." The immense power of conquest with the Turkish armies, all agree, was found to be in

the use of fire arms, and the immense cannon which they used in the seige of cities. "The fire, and smoke, and brimstone," which issued out of the "mouth" of them were found to "do hurt" in a manner hitherto unknown. And like the Saracens, they had "power to do hurt with their tails." The same scorpion sting of the Mohamedan faith followed the conquests of the Turks.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The Saracens were commissioned to torment the "third part of men," or the Grecian Empire, but not to kill or subdue it.—The Turks were commissioned to kill or subjugate this "third part of men." It was a political death to the men of the eastern, or Greek Church, and Empire, to be so entirely subverted.

The rest of the men which were not killed, "repented not," &c. The Greek Church was not reformed by these terrible calamities, of her worship of images, and her spiritual fornication, and sorceries; nor did the Latin Church, take warning from the fate of her sister's downfall.

John, in the conclusion of the ninth chapter, had closed his account of the corruptions of the Eastern Church, and full establishment of the Mohamedan and the Ottoman power, but having only touched upon the corruptions of the Western Church, proceeds next to deliver the prophecies relating to that chain of most lamentable events. Before entering upon the subject, he is prepared for it by an august and consolatory vision. "The mighty angel," described in the 1st verse, is somewhat like the angel in the three last chapters of Daniel, and in the first chapter of the Revelation. In Daniel, xii—7, he lifts his hand to heaven, and swears "by him that liveth forever," that "it shall be for a time, times, and an half." But here he swears that this "time, times, and an half," "should be no longer," "in the days of the voice of the seventh angel, when he shall BEGIN to sound." Observe here, that when the seventh angel shall BEGIN TO SOUND, the 1260 years, and the "mystery of God," which Daniel calls "the scattering of the holy people," shall be finished," i. e. the "time," of the wicked, "shall be no longer." The voice of the seventh angel" will not END HIS SOUNDING, till he wakes the dead at the close of the millenium, for the seventh is the LAST *trumpet*, "THE TRUMPET OF THE ARCHANGEL."


Rev. X

CHAP. X: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer.

7 But in the day of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings.

It would be interesting, though perhaps not profitable to every reader, to go into a comparison of the views and speculations of able commentators, upon this little book, and the tenth chapter of Revelation. The writer's inclination to do this is so strong, that nothing but the most rigorous enforcement of the limitation assigned to this work, has prevented. This little book, not belonging to the sixth trumpet, nor specially to the seventh, but a sort of pause between both, has been seized by different writers, as lawful spoil, and annexed to their several favorite systems of interpretation. For instance, one writer applies the seven thunders to the period of the crusades, another, to the period of the terrible wars attendant on the French Revolution, and a third, to the formation of seven different Societies of modern times. John was forbidden to WRITE what the "seven thunders uttered," and why be "wise above what is WRITTEN." Blessed be God, there is enough already written for the instruction of all, if all will heed the exhortation, "let him that readeth understand."

The reader need not be troubled with a notice of the volumes which have been written about this "little book," constituting a grand division in the book of Revelation. For the whole prophecy is completely divided into seven seals, the last seal subdivided into seven trumpets, and the last harvest and vintage of the two anti-Christian powers, divided into seven vials. If due heed be paid to these divisions, no other is necessary. This little book, or the tenth chapter, relates one of those gracious interviews with John, which the same angel so often held with Daniel, when he was about to give a pre-intimation of the calamities coming on his people. Such consolations were needed by both these distinguished prophets. The anticipations of future events were *sweetened* to John by this interview for a time, but the prophecy which he was to write for the perusal of "peoples, and nations, and tongues, and kings," contained many things which would be found "*bitter*" during the process of digestion.

SECTION XIV.

PROPHECY OF THE TWO WITNESSES.

During the fifth and sixth trumpet period

The apostle having given us an outli
of the great events under the fifth a
sixth trumpets, in the Eastern or Gre
Church, now in the four following chapt
carries us over into the Western or La
Church, and informs us what events w
there to take place during the sounding
the same trumpets. The events of th
chapters are coincident, giving a grap
view of the history of 1260 years, in f
narratives, running exactly parallel, for
ing jointly a complete history of the west
apostacy. As there is four distinct outli
of the events of this important period

prophecy relating to the Western Church, the events of which, though various, yet so perfect is their synchronism, it will be convenient for reference to throw them into four separate Sections. The eleventh chapter connects the treading of the holy city under foot 42 months, and the desolate prophecying of the two witnesses during the same period of 1260 days, of the victory of the beast of the bottomless pit over them, three days and a half, and their triumphant assent into the symbolical heavens.

CHAP. XI: 1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therin.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The temple, the altar, and they that worship therein, are those few Christians, who, in the midst of a crooked and perverse generation, stood fast in the faith of Jesus Christ. The court without the temple symbolizes those nominal Christians, who were Gentiles in practice, and whom the apostle was commanded to leave out, as unworthy of being measured. Measuring the servants of God is equivalent to sealing them. (See Rev. VII—3, or Sec. XII, page 307.)



3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, so often as they will.

No time or space can be afforded to notice the many fanciful conjectures concerning the *two witnesses*. All such speculations must be left to those who have theories of their own to establish. Christ says to the apostle here, "I will give power unto my two *witnesses*," during the period of the great apostacy, and although they are reduced to the lowest number by which

facts are to be established, Dieut. xix—15, Math. xviii—16, yet God will not leave his cause without a *witness*. Christ said to the twelve, "Ye are my *witnesses*." "Ye are *witnesses* of these things." "And ye shall *witness* unto me in Jerusalem, and unto the uttermost parts of the earth." "We are all *witnesses*," says the apostle, "God raised up Christ from the dead, whereof we are *witnesses*." "Who am an elder and a *witness*." Passages showing what constitutes a *witness* for the truth of pure Christianity, are too numerous to be quoted. Paul says, "seeing we are surrounded with so great a cloud of *witnesses*." But during the darkness of Popery, they were reduced to a few, and those clothed in sackcloth.

We find a type for every thing peculiar to these witnesses, under the Jewish dispensation. A few only can be noticed here: "These are the two olive trees," like Joshua and Zerubabel, Zach. iv—11, 14. "Fire proceedeth out of their mouth," like Moses and Elijah, Num. xvi; 2 Kings, i. *Their* fire was real, *this* symbolical.—"These have power to shut heaven, that it rain not in the days of their prophecy"—that is, they are like Elijah, who prophecied a want of rain in the days of Ahab, 1

Kings, xvii. James, v—17, "It rained not on the earth for the space of three years and six months, which mystically understood, is the same space of time as the "forty and two months"—during this time divine grace would cease to fall on those men who despised Christ's "witnesses." These two witnesses, therefore, symbolize a regular succession of true witnesses for God, during the reign of the "man of sin," not considered as public teachers, merely, for both *an Olive tree*, and a *candlestick* are equally symbols of a church, or community of private Christians.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

The foe, that slays the witnesses, is styled the beast of the bottomless pit, but this is given by anticipation, for John does

not describe this beast until we come to the xiii chapter. The death of the witnesses, and the temporary triumph of their foes, alludes to the struggle of the last combination of the wicked powers of Europe, as we shall see in the xvii chapter, where the ten horns shall for the last time, "give their power and strength unto the beast"—shall for the last time, "make war with the Lamb, "(slay his witnesses,) and finally turn and "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." While the witnesses, during this last struggle lay dead, "in one of the streets of this great city," which is composed of the ten horns or kingdoms of the beast, there will be a short triumph of the wicked. Three years and a half will terminate their merriment, for they shall see Christ's witnesses again at their post in the symbolical heavens, or the church, testifying to the truth, however tormenting their message may be to the wicked.

"The great city," in which the two witnesses are to be slain, and lie unburied for the space of three days and an half, symbolizes with "Sodom," in abomination, "Egypt," in the oppression of God's people, and "Jerusalem," in her apostacy from the true worship and faith, verse, 8.



11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.



13 And the same hour was there a great earthq
and the tenth part of the city fell, and in the earthq
were slain of men seven thousand: and the rem
were affrighted, and gave glory to the God of heav
14 The second wo is past; and behold, the thir
cometh quickly.

John is still giving intimations of v
took place in the western empire, du
the sixth trumpet, without special regar
the order of every event. Soon after
wo of the sixth trumpet, so far as it rel
to the conquests of the Turks, had cea
John, in vision, hears an earthquake.
earthquake, in prophecy, is the symb
a violent revolution, either religious or
litical. Now what earthquake took p
in the west soon after the cessasion of
wo of the sixth trumpet in the east.

› only is here spoken of as past, for the
ɛth trumpet has not yet finished its
ast. John, to complete the account of
e two witnesses, had carried their his-
ry beyond the period of the earthquake,
r they are not to be slain till the fall of
e other nine parts of the city. Now we
ill suppose that while John's attention was
tensely fixed upon the scenes of the vis-
ı in relation to the two witnesses, "the
me hour," i. e., the same period of the
ɛth trumpet, is suddenly startled by a
ɣreat earthquake." The natural inquiry
›uld be, "what does that mean?" The
swer is, a tenth part of the city has fal-
ı. What city? "That great city which
gneth over the kings of the earth."
how many kingdoms is "the great
y" composed? "The ten horns which
›u sawest are ten kings, which re-
ive power as kings, one hour with the
ast." Putting all this information togeth-
the reader need not be told that the only
›lent revolution in one of the ten king-
ms of Europe, subsequent to the wo, or
e devastating wars of the Turks, and
ıring the sounding of the sixth trumpet,
›k place in France.

Any one familiar with the scenes of the
ɛench Revolution, may behold a perfect

type of what will take place at the dc
of Babylon, or the "earthquakes,"
will result in the fall of the other nin
of "the great city." That event
plished "one tenth" of the harve
vintage of the old Roman "earth."
slew the witnesses in the type, i.
suppressed their testimony, precisely
years and a half—she "made war w
Lamb," and she "hated the whore
did her part, as one of the "ten kin
"eat her flesh, and burn her with fi
that the great papal harlot has ne
gained the power and influence lost i
sequence of the French Revolutio
such was the type or tenth of the
that great city, and the slaying of th
nesses, what must be the consumma



15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat be
on their seats, fell upon their faces, and worshipp
17 Saying, We give thanks, O Lord God A
which art, and wast, and art to come; becau
hast taken to thee thy great power, and hast rei
18 And the nations were angry, and thy w
come, and the time of the dead, that they sh
judged, and that thou shouldst give reward

servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

John here merely announces the sounding of the seventh trumpet, and gives a graphic view of things in anticipation. Subsequent chapters will complete the predicted events. This trumpet will continue the jubilee trumpet of the entire millennial reign of the saints, and its last blast will wake the dead, "both small and great, to stand before God." The wo of this trumpet, like the two preceding, is of comparatively short duration; it finishes the harvest and vintage of a wicked world, before the saints come into complete possession of the earth. John had said, "the second wo is past, and behold the third wo cometh quickly." "A short work will the Lord make in the earth," though he will not hasten matters out of their due order, but will conduct every thing in accordance with the laws of analogy, symmetry, and beauty. It has been already 42 years since the "tenth part of the city fell," so that by the third wo coming quickly, does not mean the accomplishment of the great events in haste.

SECTION XV.

WAR OF THE DRAGON WITH THE WOMAN.

CHAP. XII: 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

The reader must adhere strictly to the great "clue" to the book of Revelation, which is its internal geography and chronology, or he will find himself roving abroad with the conflicting theories of different writers. John, sometimes, to make his narrative complete, anticipates a little or reverts back a little, but never violates the true order as to *time* and *place*. To give a connected account of the whole conflict of the Church and Satan in all his variety of visible agents, John must commence with the Christian era. He begins therefore with the common emblem of the true Church, an emblem

well known in the sacred oracles—a virtuous female—and in this case, represented appropriatcly, in a significant position, state, and habiliments, "clothed with the sun," with his bright rays dazzling around her. A lively figure of the union of the true Church of Christ with him, "the Sun of righteousness." High in the symbolic, or visible heaven, the moon would be under her feet. She was "crowned with twelve stars," "remaining stedfast in the Apostles' doctrine," and praying and laboring for the birth of her offspring.



8 And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third vart of the stars of heaven, and did cast them to the earth.

The dragon, as the Apostle elsewhere teaches us, is "that old serpent called the devil and satan." The devil's first visible agent in warring against the "seed of the church," was Pagan Rome under its several forms of government, but especially the imperial head. That this was the division of Rome represented by the dragon, there can be no doubt, for the "crowns were upon his heads." The ten horns "were ten kings which had recieved no kingdom as yet," as the Apostle was afterwards instructed. The Roman power had cast down the princes of the third part of the earth, denoted by the stars.

The object of this chapter seems to be an exhibition of the two contending parties, the Church and the devil. The struggle was to continue till the millennium, first under the dragon, then second, under the ten-horned beast from the sea, in connection with the ten-horned beast from the earth, with the image of the old beast. The war commenced under the dragon, but was much longer, and of deeper interest, as carried on between the Church and papal see. The defence of the real Church was the great principle of self-sacrifice, on the other side they met the most cruel hate and persecution.

4 And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.



5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.



This seems to be a double figure, for if Christ is the man-child born to the church here alluded to, he is both her Savior and spiritual succession. Christ himself quoted the passage which made him "the root and the offspring of David." It was Christ who was to rule all nations with "a rod of iron," Ps. ii—9, and the Church was instructed to say, "unto us a child is born, unto us a son is given, and the government shall be upon his shoulders."

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

If John went back to connect the persecutions of the Church under the pagan beast, or dragon, with the papal beast, it was merely to give a connected outline, for in this verse he has come down again to the place from whence the main drift of his narrative commences, the well known period of the wilderness state of the Church, under Popery, for 1260 years.



7 And there was war in heaven ; Michael and his angels fought against the dragon ; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now

is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

When the angel was about to give Daniel a more full explanation of his vision of the Persian ram, and the Grecian goat, he said, "The Prince of the kingdom of Persia, withstood me one and twenty days, but lo! Michael, one of the chief princes, came to help me," Dan. x—13. In verse 20, he says again, "Now will I return to fight with the Prince of Persia, and when I am gone forth, lo! the Prince of Greece shall come." The same warfare, by the same Michael and his angels was maintained against the dragon, and his angels, the power of imperial Rome, till it was cast out as has been seen in former Sections. "The weapons of our warfare," says Paul, "are not carnal, but spiritual, and mighty, through God, to the pulling down of strong holds."



14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

As soon as the persecuting power of Rome, with its various forms of government, symbolized by the seven heads of the dragon, had passed away, another, and more terrible persecuting power arose, as we shall soon see, before which the "woman," or

true church, takes her flight into her wilderness state, for the noted period, here repeated, of 1260 years, leaving the "temple of God," to the "man of sin," to "tread under foot forty and two months." The dragon improves his last opportunity to persecute the woman, before resigning his seat to the papal beast. But even in her retreat she has to encounter the "serpent" in other forms.

The flood of water cast out of the mouth of the serpent's pagan agent, is supposed to refer to the hordes of pagan Huns, Goths, Vandals, and other barbarian nations, which inundated the western empire about the time of the flight of the Church. This event proved entirely contrary to the expectations of the serpent, for the victorious barbarians united themselves with the vanquished Romans, and formed one people, embracing at least, the forms of the Christian religion. Thus for a time, "The earth helped the woman." But the wrath of the serpent found new means to persecute, for many of the heathen princes from the north, embraced the Arian faith, and persecuted the Trinitarians, thus "making war upon the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus."

SECTION XVI.

THE TEN HORNED BEAST OF THE SEA.

CHAP. XIII: 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Some expositors make this chapter synchronize with the xi and xiii, instead of bringing the account of the "war in heaven," down to the first flight of the Church.

Whether we were right in making the xii chapter introductory to this, or whether it should have been placed as running parallel with this, each reader must judge for himself. All writers agree respecting its relation to the subsequent part of the Revelation. This, without any dispute, describes the rise of popery in the western empire, or Latin Church.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.



The beast coming up out of the sea, or from among "nations, and tongues, and peoples," combines all the ferocity of the three first empires predicted by Daniel,—first, "like unto a leopard"—the Grecian empire; "feet as the feet of a bear"—the Persian empire; "and his mouth like the mouth of a lion"—the Babylonian empire. To this combined and concentrated barbarism, the dragon, or pagan Rome, gave "his power, and his seat, and great authority." What has the Church to expect?



3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

"The head of the beast, wounded to death," represented the overthrow of imperial authority, when Rome became a dukedom to the exarchate of Ravenna. Five of the heads of the dragon were superseded before the time John wrote, as will be explained to the apostle, Chap. xvii. The imperial head, name, and dignity, was afterwards partially revived in the emperors of Germany,—its power still further healed or restored by Bonaparte, and may be wholly recovered for a time, yet, before the beast "goeth into perdition." The pagan, persecuting power of this head received a wound by Constantine, though the imperial power or head, continued sound for centuries afterwards.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?



"All the" Roman "world, wondered after the beast." Thus they virtually worshipped the dragon, by submitting without reserve, to the same idolatrous, persecuting power as before, only in another form. It must ever be borne in mind that the beast which rises out of the sea, to which this dragon first gave his seat and power, is the secular Roman beast, corresponding with Daniel's terrible beast. Papal Rome, answering to the little horn of Daniel's beast, is another power to be described in the next Section. Compare Dan. vii—7, with these passages, and Rev. xvii. A right understanding of the distinction between the secular and papal powers of Rome, is essential to every reader. Although these powers acted in concert, they exercised distinct functions.



5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

This beast was without a name, like the fourth in Daniel, which symbolized the same empire. (See page 55, Sect ii.) Daniel's fourth beast, which was "dreadful and terrible," with its little horn, comprehended all which is symbolized by the dragon, this beast, the ten-horned beast yet to be described, the image of the beast, and the woman sitting on this beast, (chap. xvii.) When the persecuting power denoted by this beast, arose, it was to be expected that the devil would transfer the authority hitherto lodged with his pagan vicegerent, the dragon, to this beast.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Here again, we have a description of the different modes of warfare between the wicked world and Christ's real disciples. "My kingdom is not of this world," says Christ, "else would my children fight." "He that taketh the sword shall perish by the sword." But "here is the patience and faith of the saints." They conquer by patient suffering. Their "faith overcomes the world." Such will be the conquest of this world before the beast and false prophet go finally into perdition, and the "God of heaven sets up a kingdom, which shall never be destroyed." "And when there shall be no one to hurt or molest in all God's holy mountain," Then shall the "saints inherit the earth."

THE FALSE PROPHET OR TWO HORNED BEAST OF THE EARTH.



CHAP. XIII: 11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

The regular and secular clergy, under their respective generals and bishops, are the two horns, or ecclesiastical kingdoms of the papal catholic empire.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.



16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.

The false prophet, i. e. hierarchal Rome, clothed the image or effigy of secular papal Rome with ancient imperial dignity. The pope was the creature of the clergy, who claimed, not only imperial dignity, but infallibility. The name and number of this beast has been a matter of much speculation, and it is a matter of doubt whether "he that has understanding" enough, has yet been found, to "count the number of the beast." The writer does not claim that "wisdom."

SECTION XVII

THE REFORMATION OR SECOND

SEALING TIME.

CHAP. XIV: 1 And I looked, and lo, a Lamb stood
the mount Sion, and with him a hundred forty and f
thousand, having his Father's name written in t
foreheads.

2 And I heard a voice from heaven, as the voic
many waters, and as the voice of a great thunder:
I heard the voice of harpers harping with their harp

3 And they sung as it were a new song before
throne, and before the four beasts, and the elders:
no man could learn that song but the hundred and f
and four thousand, which were redeemed from the ea

4 These are they which were not defiled with wom
for they are virgins. These are they which follow
Lamb whithersoever he goeth. These were redee
from among men, being the first-fruits unto God a
the Lamb.

5 And in their mouth was found no guile: for
are without fault before the throne of God.



6 And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

This is generally supposed to refer to the period of the Reformation by Martin Luther and others. The Church then began to emerge from her wilderness state. It was a sort of sealing time again, a period which runs exactly parallel with the pouring out of the seven last plagues upon the wicked, as we shall see by and by. God has always set mercy over against judgment. The moment he begins to redeem his people, he begins to plague their enemies.

"Come out of her, my people," is the exhortation of the apostle, and one of the older prophets cries, "Ho, ho, come forth, deliver thyself, O Zion, that dwellest with the daughters of Babylon."

7 Saying with a loud voice,



"The hour of his judgment is come," that is, the period of the destruction of anti-Christ was drawing near, and the reformers of the sixteenth century commenced sounding the alarm. So it was when the Lord was about to gather a remnant of his outcasts from old Babylon and Egypt.—Isaiah xxvii—13, "And it shall come to pass at that day that the great trumpet shall be blown." So it was predicted of the final restoration of the Jews, Dan. xii—14, "Michael stands up" to plead for his people. So here, as the hour of his judgment of the beast and false prophet draws near, the Lord sends his missionary angel to preach the gospel to them that dwell on the Roman earth. The period of pouring out the vials of wrath was co-incident with the flight of these angels.

Verse 8 And there followed another angel, saying,—



This annunciation is made by the second angel, as he flies through the heavens, or church on earth. If the flight of the first angel was at the period of the Reformation, this was probably about the time of the falling of the papal see from being a predominant power. This was about the time of the falling of a tenth part of the city, chap. xi, and the pouring out of the fifth vial, chap. xvi—10, upon the seat of the beast, and the filling of his kingdom with darkness. That was a type of the great last battle, so that the angel proclaims here the typical fall of Babylon. Nine parts of the great city are reserved for a time still future, when, like a "millstone, it will be cast into the depths of the sea."

And the third angel followed them saying,—



which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

As the character of the Romish Church became more and more developed and understood, the wrath of God would be more and more justly deserved by all who still "worshipped the beast and his image."

SECTION XVIII.

THE HARVEST AND VINTAGE OF THE WICKED.

We come now again to consider events still future, and instead of the guidance, we have only the analogy of past events, for our direction. After rapidly glancing at the events of the harvest and vintage of the wicked, the apostle will conduct us back to the period of the Reformation, and show us a regular succession of divine judgments upon the wicked, anti-Christian powers, in the seven last plagues, contained in the seven vials, in the two subsequent chapters.



CHAP. XIV: 14 And I looked, and behold, a white
and upon the cloud one sat like unto the Son of
having on his head a golden crown, and in his h
sharp sickle.

The last section was closed with the
and 13th verses, where the predictions
brought down to scenes of persecution,
great trials of the patience of the sa
When Zion is in trouble, her king is r
"I will not leave you comfortless. I
be a wall of fire round about you." W
John was about to describe a new scen
usually said, "I beheld," &c., so here
looked, and behold, a white cloud, and
the cloud sat one like unto the son of m
Persecution will test the "patience of
saints," till Babylon is utterly destroyed
the earth. Blessed are the dead wh
in the defence of the truth.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud,



The preceding judgments and transactions, not having produced a voluntary reformation in the kingdom of the beast, the iniquity of the nations of which it is constituted, is filled up, and they become ripe for judgments, which judgments are emblematically described as a harvest and a vintage. (See Joel, iii—9—17.) The events here predicted evidently relate to the fall of popery, and, as before remarked, give a plain intimation of what is more fully predicted in the next and followiug chapters. In one of Christ's parables, "the harvest is the end of the world," so here, this is the end of the wicked Roman power, political and ecclesiastical.



16 And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped.

Here is the scenery of a natural harvest, corresponding with the event described. "The angel from the temple," 15th verse, doubtless denotes the ministers of the gospel, as employed to announce the approach of these judgments. As the vintage succeeds the harvest in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. The figure of a harvest is frequently used to denote the gathering of the righteous, but the vintage seldom, if ever, in the bible. "The reapers are the angels," Christ says in one of his parables.



17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

This is another angel who is employed to gather the clusters of the wicked, which are luxurious in their growth, and now fully ripe. The other angel is represented us directing Christ to thrust in his sickle, and reap, but that could not with propriety be done by any of his ministers, except in the language of prayer, not for his judgments directly upon the wicked, but as desired protection for Zion always implies confusion to her enemies. In the case of the vintage, 17th verse, the angel comes out of the temple, and is soon followed by another, who has power over fire, and gives directions to his fellow. As all these things are future, we must look to the analogy of the past, rather than indulge in conjectures. This angel will soon come forth to gather the grapes, which will have a similar fate to the "grapes of Sodom and the clusters of Gomorroh."

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for the grapes are fully ripe.



"Angels are ministering spirits to the heirs of salvation," and God also performs his works of judgment by the ministry of angels. This angel comes from the altar, having power over fire, and directs his angelic associates to gather the clusters of the vine of the earth, and the work is done. How far the element of literal fire may be made to have a terrible agency in the events of that day, when the cities of the nations shall fall, time alone will decide. This will be the gathering of the clusters of the wicked for the great battle preceding the reign of the saints. At the close of that reign, Gog and Magog, who revive their wicked operations, and compass the camp of the saints, are represented as destroyed by fire from God, out of heaven. These periods of destruction to the wicked, are denoted by similar language in both cases.



19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

The angel with the sharp sickle is obedient to the call of his associate. The first fruits of the vine are not usually gathered with a sickle, but gathered by hand. This is the last gathering for the wine press.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

The wine press is now trodden, and behold the terrific effect. Blood flows from the centre of destruction as high as the horse's bridles. This figure is one of amazing import! It is remarkable that 16 hundred furlongs, or two hundred miles, is exactly the length of the papal dominion in Italy, and probably these will be deluged with blood, in a most fearful manner.

SECTION XIX.

SEVEN LAST PLAGUES.

CHAP. XV : 1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

We come now to the period of the seven last plagues, running parallel with the events of the last chapter, from the Reformation, early in the sixteenth century, to the millennium. And here, again, before entering upon the fearful judgments of the last vials, the saints must first be prepared, by taking a glance of the glorious things which were to follow. This is following the analogy of communications made to Daniel from time to time.



2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over the image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,

3 And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

This sea of glass was before shown to John, chap. iv—6, but it was not then surrounded by those who had gained the victory, (see section xi. page 284,) nor did the apostle then speak of its being mingled with fire.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened;
6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.



7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

We here see one of the four living creatures present to the angels the seven vials of wrath.

CHAP. XVI: 1 And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

Vial and cup are synonymous terms in the scriptures. "Upon the wicked, God shall rain fire and brimstone, and a horrible tempest; this shall be the portion of their cup." The seven vials are seven select portions of divine judgments, accomplishing the last harvest and vintage of the wicked. The apostle in a former chapter, gave a graphic sketch of the same judgments, under different figures. That was a general description, this is more particular and systematic; that related mostly to the Roman anti-Christ, this includes the eastern apostacy; that was under the figure of the last harvest and vintage of the wicked, this divides that last harvest into several regular and successive plagues, in allusion to the plagues of Egypt, when God's chosen people were delivered.



2 And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.



This was the papal earth, though the pictural illustration here shows the whole sphere. The papal beast rose out of the earth. This vial was poured out in the time of Martin Luther, and Leo X, and exposed the rotten and ulcerous character of the Romish Church. The whole papal system, on exposure, was found to be a horrid and grievous ulcer, and all the men who had the mark of the beast, were found to be infected with the disease. This was a "grievous and noisome sore," indeed, and resulted in that consumption which has wasted the energies of the harlot church ever since, and which only waits to be "destroyed by the brightness of his (Christ's) coming. This is a very appropriate figure, and was used in Isaiah, i—6, to represent a very corrupt state of the Jewish church. No soundness in it, but full of wounds, and bruises, and putrifying *sores*.



3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.



The second vial was poured upon the sea, or central part of the papal dominions. It will be well for the reader to observe that most of the vials bear a striking analogy to the trumpets, (see pages 318 and 19.) The second trumpet turned the sea of *pagan* Rome into blood; the second vial brought fearful calamities upon the seat of *papal* Rome. Had it not been for the sanguinary and bloody wars between Francis I, king of France, and Charles V, emperor of Germany, and the calamities they brought on Italy and the pope, the effects of the exposure of the papal corruptions by Luther and others, would not have been borne by the papal power. The efforts of the reformers would have been crushed in the bud, had not this vial followed the first in quick succession. From that hour the papal sun began to decline.



4 And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.



5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

5 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The sea having been turned to blood, the next vial is poured upon the rivers and fountains, which supplied the central portions of the papal dominions. These rivers and fountains denote the kingdoms and nations which composed the Roman earth. There was a general peace concluded in 1559, and the historian says, "from this moment Italy ceased to be the grand theatre on which the great monarchs of Spain, France, and Germany, contended for power and fame.



8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.



The third and fourth vials keep up the analogy of the trumpets, (see page 223.) The sun in the prophecies is frequently put for the race of kings, and kingly authority. After the sun of the pagan Roman earth was darkened by the blast of the fourth trumpet, the papal power soon arose in its stead, assuming to be the head of the state, as well as of the Church. He "reigned over the kings of the earth" for several centuries, but this fourth plague smote him, and the kings began to "hate the whore," and men of the Romish Church began to feel the scorching effects of kingly power, but they repented not to give glory to God as they should have done at the waning power of the papal see, but increased in their blasphemy and wickedness.



10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

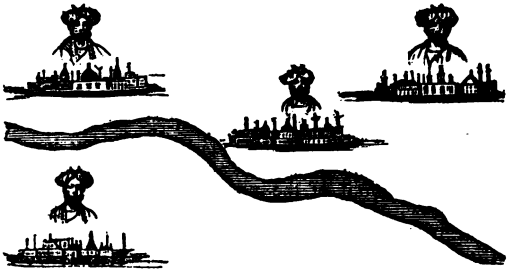


11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

Now comes a new plague upon the very seat of the beast and false prophet. He remembers the sores exposed by the first vial. His kingdom is turned into darkness. The sun of his imperial power now sets forever, and even his ecclesiastical power was very much eclipsed by the French Revolution. He had for many centuries assumed the character of the lamb, while he spake as a dragon, but now his imperial dragon power was taken away, and with it a tenth part of his great city fell.



12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.



The *sixth* trumpet blast loosed the four angels from their local restrictions near the river Euphrates, which opened their way to conquest and power, (page 334.) Having had their hour, and day, and month, and year, for conquests, and a long uninterrupted possession of that power, it is now almost dried up by the contents of the *sixth* vial. This is a strikingly well marked period in prophecy. The reader has only to cast his eye over the eastern world, and he will see the work of this angel almost accomplished.



13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth ofthe beast, and out of the mouth of the false prophet.

The events denoted by these figures, although in the *immediate* future, still it becomes us to think and speak with caution. It seems evidently to denote a rally of all the remaining elements of satan's kingdom for the last battle. He has issued his summons for his pagan agent, his papal agent, and the subtle, two horned, lamb-like beast, or false prophet, to send out their unclean spirits, as numerous and insinuating as the frogs of Egypt, to marshall their forces. It does not require a stretch of fancy to behold this work already commencing. The present attitude and jealousies of the powers of Europe and Asia, betoken some great and terrible overturn.



The beast sends out his unclean spirit. This beast is now in his ten-horn state, though their power will probably merge into the blasphemous, or healed head of the dragon, under which he is to go into final perdition. The ten kingdoms of the old Roman earth are now in a fearfully unsettled state. The ballance of their power cannot much longer be maintained. A second Bonaparte may soon finish what the first contemplated doing. To maintain the equilibrium of separate kingly powers, these ten horns, or the chief of them, are endeavoring to maintain the "integrity" of the worst government in the world, fearing that a chasm in any portion of the earth would crumble them into one common mass of ruin. The work cannot be delayed beyond the appointed time.



The false prophet, although deprived of his political power, will issue his unclean spirit like a frog. The dying struggle of the papacy will doubtless be fearful in its results.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

All manner of deception will doubtless be practised by these spirits of devils, and none are better qualified for such a work than the false prophet. These unclean spirits are not to be confined to the Roman earth, or both of the anti-Christian powers, but they are to go forth, not to the kings of the earth merely, but to the whole world.



17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the hail; for the plague thereof was exceeding great.

This last plague is poured into the air—all-pervading as far as wicked men are found. It is not confined to the locality of the Roman earth, though by it, that great city is to be divided into three parts, and the cities of the other nine nations fall. The last vial, like the wo of the last trumpet, terminates with a great hail storm.


MYSTERY.
BABYLON THE GREAT,
THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

THE GREAT CITY WHICH REIGNETH OVER THE KINGS OF THE EARTH.

CHAP. XVII: 1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stone and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT. THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of that beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

This chapter is a kind of parenthesis in the course of the prophecy, to show John more precisely what was meant by "the great city," or Babylon, the ruin of which is to be so dreadful. Idolatry is noted in the Bible as spiritual adultery, and popery is that hateful system of false religion, called the "mother of harlots," that is, it became the mother of every other adulterated system of the christian religion. Especially do we find her progeny among those churches which are allied to human governments, an unholy connection, a connection which Christ will never tolerate in his intended bride, The papal church had driven Christ's real spouse into the wilderness, (chap. xii: 6.) and "as he that leadeth into captivity shall go into captivity," so the "great whore" is found in the "wilderness" when her "judgment" is come. It was the custom of the Romans when they executed criminals to place over their foreheads their character and crime written in capitals.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Here is a proper exercise for wisdom. to discover what is meant by the beast "which was, and is not, and yet is." The explanation of the seven mountains are given by the angel as denoting seven "kings" of forms of government, as heads of the pagan beast. Six of these governmental heads were kings, consuls, dictators, decemvirs, tribunes, and emperors. The first five had



fallen when John had the interview with the angel, "one is," the imperial was then in existence, "and the other is not yet come, but when he cometh he must continue for a short space." What this last form of government is to be, has very very much perplexed writers of past days for the very good reason that it was then future, and the type had not been fully developed. But since a "tenth part of the city fell," the nature of this last head would have been well understood, if modern writers had not





verged to the other common extreme of conjecture, and made the type the consummation of the whole abomination. This last form of government in the Roman empire, will be the eighth head numerically, or in reckoning forward, being the next after the seventh, but is of the seven, that is, it may be reckoned among the seven, or as according with them in its nature.

We see in the type, the French Revolution, this head exhibited the features of the Republican, Consular, and Imperial. It was also atheistical, and persecuting. Under this last head, which "must continue for a short space," the old Roman Empire, which for near two thousand years has assumed as many forms of governments as suited the convenience of Satan, the prime mover, is to "go into perdition." We have first seen this empire under the symbol of "iron and clay," "strong exceedingly" for a time, Dan. 11: then a beast "dreadful and terrible," Dan. vii: then the great red dragon, Rev. xii: next the beast from the sea, Rev. xiii, again from the "bottomless pit," together with its union with the beast out of the earth with two horns, Rev. xiii, and now carrying the "great whore," and finally its last form in which it is to hate the whore, make war with the Lamb, slay the witnesses and go into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.



The old Roman beast had ten horns and the new beast from the bottomless pit has the same. These denote a succession of kings which had not existed when John had his vision. Compare notes page 54, 5 and 6, with page 78.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

After Rome became papal, the ten kingdoms basely submitted to the dictation of the Roman bishops, and the prostitution was mutual, for the great harlot church "committed fornication with the kings of the earth." Rome, in all her modifications, has made war with the Lamb, but at the expiration of the 1260 years, the Lamb will overcome all other powers, and give the kingdom to his "chosen and faithful."

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Here is a clear explanation of many of these symbolical allusions, and a glance at Rome in its complex character from the time John wrote till a period yet future, when a combination of the ten kings with the last head of the beast is to destroy the Romish church, and then the whole will go into perdition together. "The woman which thou sawest," &c. verse 18. Every body knows this refers to Rome, even candid papists have acknowledged it, though they wish to confine the interpretation to Rome while pagan. Burn her with fire—referring to the punishment of the priest's daughter who was guilty of fornication. France begun this work, but the completion of this fearful doom in all its horrors still awaits the prostituted church.

CHAP. XVIII: 1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

How frequent the repetition of the doom of mystical Babylon is brought before the Biblical reader!

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at

all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAP. XIX: 1 And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

This happy company are preparing for the marriage of the true church to Christ, her only head. As long as the church yielded any of her affections to the "kings of the earth," he refused to celebrate the glorious nuptials. After the last remnant of the chain of earthly kingdoms with which the nominal church, first Jewish and then Gentile, "committed fornication," is

destroyed, then will the marriage take place, and not before.

7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

Now comes the glorious consummation. 2520 years had Christ spurned the Jewish church for her unhallowed connexion with idolatrous governments, and half that period, 1260, was the younger sister left on trial for the same offence, but now they are purified and made white, and Christ becomes the possessor of their undivided affections—the "KING OF KINGS AND LORD OF LORDS." No longer leaning on the "civil arm," but on the "arm of her beloved"—no more "going down into Egypt" or over into Assyria for help. All are BLESSED who come to this supper.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophesy.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX: 1 And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled; and after that he must be loosed a little season.

Here will be a period of one thousand years in which persecuting governments in all their forms will be excluded from human society. The devil will be confined, and the inhabitants of the earth will enjoy their inheritance unmolested. "The saints shall inherit the earth," agreeable to promise, during the entire Jubilee Sabbath of creation. After that there will be a short declension in which Satan will again find access to the hearts of a portion of the human race, but it will finish his work on earth forever.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This is the resurrection or revival of high and holy character like as "John came in the spirit and power of Elias." The SOUL of eminent piety "will live and reign" in the persons of Christians during the thousand years, not the bodies of the dead. John (verse 6) uses, almost the same language of Daniel, xii: 12. The rest of the dead, &c. 5 verse, that is, the character of the wicked will not revive again till the close of a 1000 year, when there will be a short revival of Gog and Magog with Satan at their head.

7 And when the thousand years are expired, Satan shall be loosed out of prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth. God and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Here follows the general and literal resurrection, "small and great," very different language from that which described the mystical resurrection before the Millennium.

CHAP. XXI: 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and

Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The writer does not object to the idea that this world, after being renovated by fire, should be fitted up for a delightful residence of the redeemed. They would not be tied to the new earth by the law of gravitation, but could roam through the universe of worlds at pleasure.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the walls of the city had twelve foundations,

and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honor of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination,



or maketh a lie; but they which are written in the Lamb's book of life.

CHAP. XXII: 1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.,

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servant the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

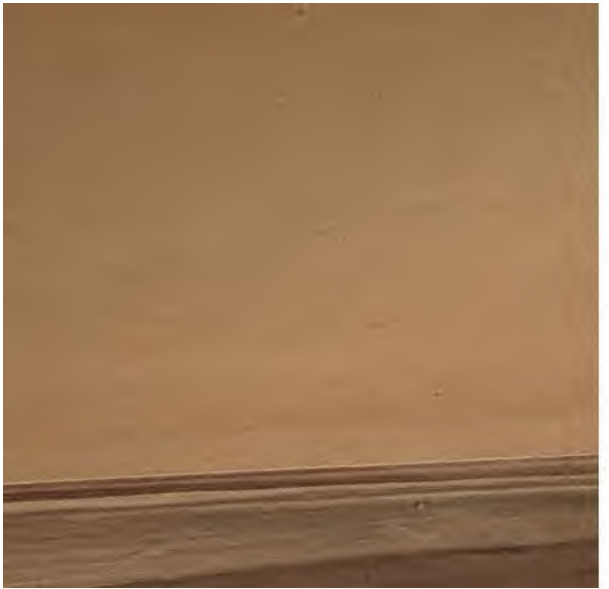
8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book. for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.





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